

RELIGIOUS
SIMILETUDE.

REV. L. S. HUFFMAN.

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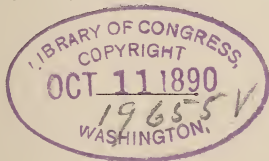
A GUIDE TO THE CHRISTIAN LIFE.

BY

REV. L. S. HUFFMAN,

A MEMBER OF THE VIRGINIA CONFERENCE OF THE
M. E. CHURCH.

INTRODUCTION BY A FRIEND.



BALTIMORE:

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INTRODUCTION.



THE author of this little work has been for some years engaged in the work of saving souls. He feels that all he can do is but little compared to what is required of him as a faithful steward of the Master. Although actively engaged in preaching the gospel to immortal souls and in pastoral visitations, and on all occasions lifting up his voice for that which is "honest, lovely, and of good report," he yet feels it incumbent upon him to do more. Thus realizing that he, as a faithful minister of the Lord Jesus Christ, must be always up and doing in the work of soul-saving, he has occupied his spare moments in the writing of this little book. He therefore presents it to the

public, trusting that much good may result from its perusal; that some poor pilgrim on the journey to the Celestial City may be helped on his way; that some of earth's weary toilers may be cheered and strengthened on their way to that land where "the King in His beauty" reigns, and where they shall "shine as the stars for ever and ever."

Some may sneer at the idea of presenting such a little volume to the public, and, because the author is unknown in the literary world, may criticise its contents; but let all such remember that small things are not always to be despised. The rose in stately pride rears its head above the humbler flowers of the garden, and we are too often attracted by its beauty and the fragrance of its perfume, while we entirely overlook its humbler sister, the violet. Content to nod and smile under the shade of the rose, it teaches us a grander lesson—humility. Modest and retiring though it be, the violet has its purpose to fulfill, its place in nature to occupy; and its mission is performed equally as well as that of its

pround and stately sisters. Among the luminous orbs of the firmament some stars shine more brilliantly than others; but without the smaller stars the harmony of nature would be destroyed. So, if the author of this work does not shine as luminously and resplendently as some of the greater stars of the literary world, he is content to be one of the inferior stars, using what talent has been given him in such a way as will be pleasing to Him who, when He comes, will demand an account from His servants of that which has been intrusted to their care.

LEONIDAS SHANNON HUFFMAN was born in Monroe County, Virginia (now West Virginia), on the 18th of May, 1860.

The following year the Civil War began, and his father, being called from home, took up arms for that which he thought was right. His hopes and aspirations lay in his State; he loved her and her institutions, and, as a true son of Virginia, opposed to the best of his power the onward march of the invader. His wife—left without a protector, and living in a part of the

country that was favorable for the concealment of deserters from both armies, also favorable for the camping of those who, not belonging to the regular armies, nevertheless followed them for raiding purposes—was upon several occasions forced to take her infant son in her arms and flee to the mountains.

At the close of the war his father returned home to assume his domestic and parental relations, but returned poor. He had almost nothing left, save his wife and family. He toiled on for a few years, when he moved to what is now known as Summers County, and bought a mountain-farm in the midst of an almost unbroken forest. To buy this farm he had to go in debt, which kept him in very straitened circumstances. As a consequence, his children received but little education, yet he taught them the great lessons of industry and perseverance. He also brought up his family in the nurture and admonition of the Lord. Poor, yet rich in the gifts and graces of a Christian life; rich in the possession of the “pearl of great price.”

Our author, at the early age of twelve years, was awakened to a sense of his need of a Saviour, and was happily converted, after which he connected himself with the Methodist Episcopal Church. From that time till he arrived at his twentieth year he lived with his parents, "and was subject to them." The severe and arduous labors of the farm gave him but little time for educational purposes; but, with an inquiring mind and no small degree of talent, he was able to keep in the front rank of the little army of scholars that resided in his native county. Never dreaming that he would enter the ministry, he acquired a knowledge of agricultural pursuits and the hard labor of the farm, which have made him popular with the tillers of the soil to whom he now ministers. We have heard him say that his experience in "rail-splitting" was such that he would be willing to test his skill and strength with Abraham Lincoln.

At the age of twenty, having a desire to educate himself, he left the parental roof, and went as a State student to the Normal School at Concord, West Virginia. After

fourteen months' study he would have graduated had it not been for a small-pox panic which closed the session prematurely. He then spent three years teaching in the State ; after which, in the Spring of 1884, he entered the ministry, and became a member of the Virginia Conference of the Methodist Episcopal Church.

His first appointment was Lewisburg charge, as junior preacher. A first effort to preach is always a severe trial, and his was no exception. A large congregation had gathered,—some, we believe, to pray for and sympathize with him, others turned out for no other purpose than to hear the “new preacher.” As he rode up to the meeting-house and saw so many fine, intelligent-looking people, his heart began to beat a little faster than the regular number, seventy ; for he afterwards said, that he pitied the people who would soon be so badly disappointed. But strong in his trust in God, he took the stand, after asking God's blessing on this first attempt to preach, and to make him an humble instrument for the salvation of souls. The Lord sustained him

and the word was preached in a powerful manner. He was greatly encouraged by hearing it whispered about afterward among the people, that "he did well for a boy."

The next time he came around to that appointment, encouraged with his previous success, he thought the "Presiding Elder's Sermon" would be in order; so he prepared to preach it. His manuscript was arranged with care and committed to memory; but, alas for human endeavor without the aid of grace divine, it was a failure. Everything slipped his memory, and he vainly tried to recall that "Presiding Elder's Sermon," but it was gone. When he dismissed the congregation, he had almost made up his mind to give up the ministry; but on the way to Brother Arch. Hume's house, that brother persuaded him to persevere on and never give up the good work on which he had entered.

From that day he has wholly trusted in God, and has never been forsaken. The people on that circuit were very kind to him, but the following year he was removed to Pott's Creek Circuit, where he was well

received—the people bestowing favors and kindnesses upon him all over the charge.

While laboring among the people on this circuit, he, after much deliberation, came to the conclusion that “it was not good for man to be alone,” and, acting according to the conclusion arrived at, married Miss Lizzie Allen. But before doing so, he consulted “with the brethren,” and was much encouraged by them. One brother said it was a wise step he proposed taking; for, said he, “I was married at the age of eighteen, and all that I regret is, that I did not marry sooner.” He has always found his wife to be, in the true sense of the word, a blessing, a rare treasure, a priceless jewel.

His next appointment was to Pendleton Circuit, where he again found a kind and generous people. He served them for two years, and was sorry when the time came for his removal.

He was next sent to Highland Circuit, where he now is, and again found kind and generous people. He preaches the gospel faithfully to them, and they give him, in return, their esteem, respect, and confidence.

In all, his preaching has been very successful. Many have been drawn from the error of their ways and converted under his ministrations.

The foregoing sketch will serve to introduce to the reader L. S. HUFFMAN, and feeling it unnecessary to say more, we will close by stating that *souls*, not gain or notoriety, has been his object in writing this book. The work of the Master is dear to him, and he is ever ready for the call of duty. He trusts that the writing of this book has not been in vain. May he long be spared to disseminate the glorious truths of the gospel to a dying people; and when his work here is done, may his name and the names of his readers and all of his hearers be "written in the Lamb's book of life."

A. B.







RELIGIOUS SIMILITUDE.

CHAPTER I.

THERE was an empire, founded in ancient days, whose dominion embraces all the continents and islands of the terra firma. Satan, who wields the imperial scepter over this vast region, has outlived the ages and rules with the iron rod of absolutism. The lives and property of this despot's subjects are not regarded, but his greatest delight is the shedding of blood. When not engaged in war these miserable subjects are handcuffed, chained, and fettered, or else

burdened to death under the yoke of servitude.

There are many task-masters in authority throughout all of Satan's dominions, whose business it is to chastise without mercy those who fail to comply with the mean behests of the emperor. This enslaved people are so benighted that they will lie, steal, drink, murder, blaspheme, commit adultery, and commit all manner of crime. The emperor delights in all of this, and has enacted a law compelling his subjects to do all these things. He also puts out the eyes of his subjects, for fear that they may flee his dominion. Poor people, how wretched and miserable they must be! Their lives being made so miserable by the galling chains of bondage, I wonder not at so many suicides among them.

It was my lot to pass through this wretched empire, and witness all of its direful realities and unspeakable wretchedness. I had often heard much said concerning the sufferings, scourgings, and executions of the unfortunate people of this ungodly and infamous land.

Now, beyond the confines of this empire exists a very great kingdom, called Heaven. This celestial kingdom is ruled with the rod of love, swayed by Messiah. His subjects are clad in beautiful garments, and are so much loved by Him that He does not recognize His people as subjects, but as children, and bestows vast riches upon them. If they suffer, He alleviates their suffering; if they mourn, He comforts them; and when they "pass through the valley of the shadow of death," His rod and staff go with them.

Messiah is so exceedingly wealthy and great that crowns, diadems, and thrones are but trifles in His sight. Suns, worlds, and satellites roll at His feet. His subjects continually dwell in glorious light and cry, "Holy, holy, holy is the Lord of hosts!" "He hath on His vesture and on His thigh a name written, King of kings and Lord of Lords."

Between the empire of Satan and this celestial kingdom rolls a vast sea, called Time. Over this sea sails a vessel of untold capacity, called the Zion, This vessel

has for her commander Messiah. The object of the Zion is to carry those who may be delivered from the tyranny of Satan's empire and entered upon their pilgrimage to the heavenly land.

Upon that end of Satan's empire nearest the sea is built a famous city, whose population is many millions. This is the chief city of the empire and is known by the name of Wickedness, and has walls great and high.

Owing to the Zion's immense size and her iron-clad bulwarks, Messiah thought it wise to have smaller vessels that can sail out to the very beach on which Wickedness stands, and thus accommodate any of the citizens who may desire to get on board the Zion and sail to Heaven. The smallest of the subordinate vessels is known as the Repentance. This vessel is quite light, and is designed to push clear out to the beach, through shallow water, and perform service there, under command of Captain Conviction.

The next vessel is somewhat heavier than the Repentance, and is designed for deeper

water, and is called the Faith, Captain Belief. The third vessel is the Conversion, Captain Surrender, and designed to sail between the Faith and the Zion.

Messiah declared war against Satan, because of his cruelty toward his subjects, and for treason and usurpation. The men who have charge of the subordinate vessels are skillful in war and are men of valor, insomuch that Emperor Satan fears them more than any other men in Messiah's service. Those men in their vessels push out to the city of Wickedness, and make such heavy assaults upon her as to batter her walls down and enter in, and carry away thousands of the citizens.

Now in this city lived a man whose name was Pilgrim; the same was a famous man in Wickedness. During his sojourn there not a few hard-fought battles occurred between the Zionists and the citizens. In the heat of one of these battles, while battering-rams, crowbars, and hammers were being wielded with wonderful force, breaches were made in the walls, and quite a number of the Zionists entered the city, to the chagrin

of the cannabalistic emperor. Many of the citizens fell during the battle ; among whom were Captain Scorn, who was brained by Captain Conviction ; and Sergeant Make-sport, who was cut down by the hand of Boanerges ; and Corporal Unbelief, who was slain by Steadfast. After this the excited citizens succeeded in getting behind some fortifications, and the Zionists were brought to a halt.

Now Boanerges, from the battlements of the city, addressed the citizens as follows :

“Gentlemen of the infamous city of Wick-edness, you have always resisted the power and majesty of the most noble Messiah, who desires to emancipate you from the slavish chains of your tyrannical emperor.

“You have no peace or happiness in your city. Murder, drunkenness, rioting, lying, theft, adultery, and death are continually taking place among you. ‘The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt.’ ‘There is no peace to the wicked.’

“We have loved you so much as to hazard our lives for your sakes, that we may

deliver you from the bondage of Satan into the marvelous light and liberty of Messiah, who has promised you eternal life, if you will only throw off your allegiance to Satan, and come to Him. You have joined your ruler, who is the most bitter enemy of Messiah, and now we mean to destroy your city. However, if any of your citizens desire to escape for their lives, and will now come and get on board the Repentance, Captain Conviction will transfer them to the Faith; and Captain Belief will place them on board of the Conversion; Captain Surrender will finally place them on board the Zion, and Messiah will safely land them in Heaven."

There were some of the citizens so little concerned about what Boanerges was saying as to put their fingers in their ears and suffer Satan to put out their eyes, and were willing in this way to wear their lives out.

Boanerges, on seeing this, just before the emperor had put out their eyes, cried with a loud voice:

"Hear now this, O foolish people and without understanding; which have eyes

and see not, which have ears and hear not.”

Now when Boanerges saw the emperor take a hot iron and put out the eyes of many whom he thought might possibly be moved by the sense of sight as to desert the city, he cried with a loud voice: “This people hath a revolting and a rebellious heart; they are revolted and gone.”

During these remarks the speaker was interrupted by the ill-behaved citizens. Some of them cried “false”; some, “treason”; some said, “We prefer remaining where we are and take the chances.” There were also many fiery darts hurled at the speaker during the time that he was addressing the citizens; but the darts did not hurt him, for he warded them off.

As I passed along, it was my chance to see all these things, and it was very painful to me to see this miserable people fighting against their own interest; but my heart was gladdened on seeing a man by the name of Pilgrim desert the city. He saw very clearly that, sooner or later, the city would be destroyed; and I heard him ask Boanerges

if the Great Commander of the Zion would pardon a poor, vile rebel like him.

"Whosoever will," said Boanerges, "let him come. Ho! every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk, without money and without price. Incline your ear and come unto Me. Hear, and your soul shall live.

"Seek ye the Lord while He may be found; call ye upon Him while He is near. Let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return unto Messiah, and He will have mercy upon him; and to our God, for He will abundantly pardon.

"Come now, and let us reason together. Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

As Boanerges quoted the following beautiful lines, Pilgrim resolved to make an effort to reach the Zion, and be with Messiah, about whom he had heard so much.

“Let not conscience make you linger,
Nor of fitness fondly dream.
All the fitness He requireth,
Is to feel your need of Him.”

Now Pilgrim said to himself, “If I stay here I must die ; so I will try to board the Zion and leave this place.” Many of the citizens of Wickedness tried to persuade him to stay ; but he would not. The emperor, on hearing that he was about to leave, said, “That will not do ; for he has been a valiant man. I will go and persuade him not to leave.” So the emperor went in haste, and on reaching Pilgrim, said, “I understand that you are about to desert me and the great city of Wickedness. What is all this for?”

“If I stay here,” said Pilgrim, “as this city is to be destroyed, it is evident to me that I shall perish. I am informed that there is a blissful country beyond the sea, where there are no battles to fight or foes to fear.”

“Come, friend Pilgrim, you must not believe all that you hear about the country beyond the sea ; for it may not be as good

a country, after all, as you think. There are many difficulties and storms that attend such a voyage as you are about to undertake. You had better be content to dwell where you are. I don't believe that Messiah would receive you, as you have been a great sinner."

"Oh yes, He will; for Boanerges has told me that He would."

"Yes, I begin to understand it now. Boanerges has been stuffing your head full of forebodings, and has disturbed your brain. He has gotten many people into trouble before. You had better, friend Pilgrim, lie down and take a nap, and thereby settle your brain."

"Oh no, it is not anything of that kind that aileth me, and surely I must go on board the Repentance, and thus make a start for Heaven."

"You are doing a good business here, and making plenty of money, and if you desert the city you will always be poor," said the emperor.

"I can't help that," replied Pilgrim, "and go I must." So he made his way

over the rubbish of the shattered city-wall, with a bleeding heart and a troubled soul.

I saw, when Pilgrim reached Boanerges, that the latter took him by the hand and kindly assisted him in getting on board the Repentance. Now Captain Conviction, of this vessel, appeared very much reserved toward him, insomuch that he feared greatly ; for Conviction had the appearance of an executioner. As the captain stepped toward him, with his sword gleaming in the air, he fell down and began to plead for mercy.

"How dare you plead for mercy, after you have been such a rebel?" said Conviction sternly. "You deserve death, and nothing short of it." Then Conviction began to interrogate him as follows:

"How long have you been a sinner and in open rebellion against Messiah?"

"All my life," replied Pilgrim in a penitent manner.

"Are you heartily sorry for it?"

"My soul is sorrowful unto death."

"Will you, in the event of your life being spared, swear eternal allegiance to Messiah?"

“I will, though I don’t believe that Messiah of the Zion would pardon me, if I could get to Him.” Now then Pilgrim began to cry aloud: “Oh that I knew where to find Him! O wretched man that I am! Who shall deliver me from the body of this death?” To add more to his distress, the billows lashed against the vessel with such violence as to cause him to despair of all hope of ever reaching the Faith, much less reaching the Zion. Now there came to him Evangelist, a man who appeared to have the gentleness and meekness of an angel, and said, “Brother Pilgrim, be of good cheer; for I am sent by the great Messiah to accompany you to the Zion.”

“Do you think, sir,” said Pilgrim, “that the great Messiah of whom you speak will have compassion on me, in the event the surging billows spare my life, and Conviction does not slay me?”

“No doubt He will; for He came to save sinners just such as you are. Do not fear Conviction; for he loves you, though he has the appearance of an executioner; that is his nature. Nor give thyself any trouble

about the waves of the sea; for they always run high here; but it is smoother farther on." Then Evangelist took him to the deck, and pointed out to him a lighthouse far out at sea. "Do you see that lighthouse out yonder?" asked Evangelist.

"Yes; it is so brilliant that one could not help but see it," replied Pilgrim.

"When you reach there you will find the Faith awaiting your arrival. That light is put there by Messiah to guide seamen through this dark and stormy place."

As the wind was favorable, it was not long until the Repentance arrived at the lighthouse. The anchor was cast, and many people were transferred to the Faith—Pilgrim being among the number. Captain Belief, of this vessel, was the most gentle and mild-spirited man that Pilgrim had ever seen. The graces of Messiah emanated from his face. Now, he was quite affable towards Pilgrim, and asked him to what country he was bound. Pilgrim told him that he was *en route* to Heaven.

"Well," said Belief, "you will have to be transferred from this vessel to the Con-

version after a little time. Here is a chart, called the Bible, that has much to say concerning the country to which you are bound. There are two great lessons that it teaches: first, that man is a sinner, and, second, that Messiah came to save sinners. Do you believe these things?"

"I do, with all my heart," responded Pilgrim.

"You take this with you," said Belief: it will be to you a chart indeed upon Time's great ocean. It will be to you also a compass by which you will be enabled to steer aright. This chart will answer you as a passport. Keep it with you until you enter Heaven."

Belief, having admonished Pilgrim, then admonished all others on board the Faith likewise. After a few heavy gales of wind had beaten upon them, as a trial to their faith, the anchor was cast; for another lighthouse was reached. Here the Conversion was awaiting the arrival of the Faith.

I saw that none but Pilgrim were transferred to the Conversion, at this time, as some desired to remain longer on the Faith;

others got on board the Backslide, and returned to the city whence they came. They were tired of the voyage; they feared the storms and difficulties that attend the passage to Heaven.

Captain Surrender, of the Conversion, now began to question Pilgrim as follows:

“Whence came you, and whither are you going?”

“I am from the city of Wickedness, and am *en route* to Heaven,” replied Pilgrim.

“Have you any family behind you?”

“I have a wife and two sons, that are very dear to me, who are yet in Wickedness; and I have a precious daughter, who is now in Heaven.”

“Is it hard for you to leave them behind, and to enter upon such a voyage as this?”

“Yes,” said Pilgrim; “but for the sake of meeting my daughter in the glory-world, with all the glorified hosts, I surrender wife, children, houses, and lands. There is nothing that prompts me to remain in such an infamous place as the city of Wickedness. I hate the emperor and everything

appertaining to his empire. I love Messiah ; I love His noble vessel ; the thought of Heaven makes my heart beat with gladness."

Surrender here interrupted, by embracing him lovingly and kissing him.

The Conversion now anchored at a rock called Calvary, upon which was a cross erected, and upon the cross was a shining light. Pilgrim on seeing this was ravished with joy. Sometimes he wept, at other times he laughed ; then he shouted, inso-much that Mr. Morality began to rebuke him and say, "There is no use in all this noise and great ado." But there was a voice which said, "Let him alone ; for if he should hold his peace, the stones would immediately cry out."

Now Captain Surrender placed Pilgrim on board the Zion. This vessel proved to be one of the most beautiful vessels that he ever saw, and the passengers were the finest-looking people he ever beheld. Old things had passed away, and all things became new to him.

Just now a very great personage stepped

on deck of the Zion, before whom the waves went down and the wind blushed into a calm, and at whose feet fell an innumerable company, crying, "Hosanna to the King!"

Then Pilgrim said, "Woe is me; for I am undone, because I am a man of unclean lips and have dwelt in the midst of a people of unclean lips; for mine eyes have seen the King of hosts."

Then there flew one of the seraphim unto him, having a live coal in his hand, which he had taken with the tongs from off the altar, and he laid it upon Pilgrim's mouth and said, "Lo, this hath touched thy lips, and thine iniquity is taken away and thy sin is purged." Then I saw Messiah wash him and give him a beautiful white robe, and heard Him tell Pilgrim that he must keep it clean.

"You have now entered upon a great voyage," said Messiah, "which will terminate in the Blissful Harbor. It is possible for you at any time along the voyage to be allured from the Zion and be lost at sea, or to return whence you came; for Satan

has many vessels upon the sea—such as the Backslide, the Lukewarm, and the Ease. Sometimes he attaches some of those vessels, which are so acutely contrived, to the Zion, and one might enter, thinking that it was one of the Zion's subordinates. Thus many passengers have gotten into those vessels of Satan, and left the Zion unawares. Therefore, watch ye, and stand fast in the faith and in the liberty with which you are made free. Suffice me to say further, that you will encounter many storms, and breast many tempests, and will have to fight many battles, and suffer many affrights, before you reach your destination. One hour of Heaven's bliss will compensate you for all your sufferings. In Heaven the inhabitants never die, neither do they suffer any pain. No tear shall fall in Heaven; no blood shall be spilt there, no separation occur, no bereavement felt, no disappointment, no satiety, no death.

“Again, think of the society of Heaven. The various orders of angels who kept their first estate; the good of earth, also all the choice spirits of every land, nation, and age;

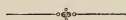
the patriarchs, prophets, apostles, and martyrs are there ; also the pious kings of every age, the evangelists, the missionaries, and Christians of every land ; all the faithful preachers and reformers of the world are there.

“Where is she that used to lisp ‘father,’ thy child? Passing out of thy hands, passed she not into the blessedness of Heaven?”

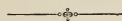




CHAPTER II.



A DISCUSSION OF CREEDS. A TERRIFIC
STORM. STEADFAST'S SPEECH.



SHORTLY after Pilgrim boarded the Zion, I saw her set sail. It was a beautiful Sabbath morning in May. Never did the rising sun shed forth a more glorious splendor than he did on that memorable morning. Every appearance of the sky suggested fair weather. Pilgrim verily began to think that a life at sea was attended with exquisite pleasure. The Zion moved forward over the placid waters with rapidity and ease.

The spray was caught up into the sunlight and was transfigured into the beautiful hues of the rainbow. It reminded one of the covenant of promise which God made to Noah.

I saw now that just ahead were some sandbanks; but Pilgrim did not see them until the Zion was struggling among them. Then he, perceiving that the vessel was not sailing as smoothly as formerly, went out on deck to see what was the trouble. Now he realized that the Zion was in the midst of many sandbanks; and on seeing that either to the left or to the right the water was deep and smooth, he began to say to himself, "I wonder why it is that Messiah steers the Zion straight on over the sandbanks. Why does He not either keep to the left or right?"

It was not long, however, until the Zion passed into smooth water again. He now looked over to the left, and saw some pirates, who were concealed, ready to surprise any vessel that might sail that way. Steadfast told Pilgrim that Satan kept those pirates there in order to plunder and kill .

all the Zionists that might go that way. Steadfast also informed him that over to the right of them was a very dangerous whirlpool, and many who got out of the way get into the whirlpool and are lost.

"I am so glad that Messiah kept a straightforward course," said Pilgrim; "or else we would have been imperiled or lost."

Just then he looked back and saw two vessels that were sailing very fast, as if they were trying to overtake the Zion. Pilgrim asked Steadfast what vessels they were.

"One is the Human Creed and the other the Moral Unregenerate," said Steadfast. "Both of these vessels fly under the flag of Messiah, but that is all; really they belong to the emperor of Wickedness."

Now those vessels came on to the sandbanks, and then one of them sailed to the right and the other to the left. "Poor people who are aboard those vessels, I fear will be either slain by the pirates, or be lost in the whirlpool," said Pilgrim sympathetically.

The Zion being now in smooth water, it was requested that Revs. Conwell, of the

Presbyterian Church, Oglethorpe, of the Methodist Church, and Ward, of the Baptist Church, would discuss their respective creeds.

Rev. Conwell said: "I believe in the foreordination of God. I believe that He decreed all things before the foundation of the world. I admit that it is a mystery to us how that some people are created to be lost; but, as the Bible teaches it, why should human creed reject it?"

"In John's Gospel x. 26, it reads, 'But ye believe not, because ye are not of My sheep, as I said unto you.'

"'And as many as are ordained to eternal life believed.' Acts xiii. 48.

"'The Lord hath made all things for Himself; yea, even the wicked for the day of evil.' Proverbs xvi. 4.

"I might thus quote to you many more similar passages of Holy Scripture in order to show you that the Presbyterian Church is not founded upon the sand, but this would be unnecessary. It will suffice, however, to make one more quotation, from John xii. 37-40: 'But though He had done so many

miracles before them, yet they believed not on Him, that the saying of Esaias the prophet might be fulfilled, which he spake: Lord, who hath believed our report, and to whom has the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes and hardened their heart, that they should not see with their eyes, nor understand with their heart; and be converted, and I should heal them.'

“‘The condition of the human race entered into this decree. It is not, perhaps, the most important part of it when we speak of the formation of the universe; but it is a part which, even were it more insignificant than it is, could not be overlooked by the Almighty, whose attention extends to all His works, and which appear, by those dispensations of His providence that have been made known to be interesting in His eyes.

“‘A decree respecting the condition of the human race includes the history of every individual: the time of his appearing upon the earth; the manner of his existence

while he is an inhabitant of the earth, as it is diversified by the actions which he performs, and by the events, whether prosperous or calamitous, which befall him; and the manner of existence after he leaves the earth — that is, future happiness or misery.

“A decree respecting the condition of the human race also includes the relations of the individuals to one another; it fixes their connections in society, which have a great influence upon their happiness and their improvement; and it must be conceived as extending to the important events, recorded in Scripture, in which the whole species have a concern. Of this kind is the sin of our first parents, the consequences of that sin reaching to all their posterity, the mediation of Jesus Christ appointed by God as a remedy for these consequences, the final salvation through His mediation of one part of the descendants of Adam, and final condemnation of the other part, notwithstanding the remedy.

“These events arise at long intervals of time, by a gradual preparation of circum-

stances and the operation of various means. But by the Creator, to whose mind the end and means were at once present, these events were beheld in intimate connection with one another, and in conjunction with many other events to us unknown, and consequently all of them, however far removed from one another as to the time of their actual existence, were comprehended in that one decree by which He determined to produce the world.'''

Rev. Conwell having concluded his remarks and taken his seat, Rev. Oglethorpe arose and said: "It affords me no little pleasure to represent the great Methodist Church. Having listened with profound interest to the eloquent address of Bro. Conwell, and knowing his scholarly ability, I was surprised at the manner he construed the Scripture which he quoted. It would have been more satisfactory, no doubt, to this vast audience, if he had harmonized those extreme passages of Scripture with the following:

""God so loved the world that He gave His only-begotten Son, that whosoever be-

lieveth on Him should not perish, but have everlasting life.' John iii. 16.

“‘And him that cometh to Me I will in no wise cast out.’ John vi. 37.

“‘For the grace of God that bringeth salvation hath appeared to all men.’ Titus ii. 11.

“‘That He by the grace of God should taste death for every man.’ Heb. ii. 7.

“‘Look unto Me, and be ye saved, all the ends of the earth.’ Isa. xlv. 22.

“I think that these few quotations will suffice, and if the brother who has just spoken will harmonize them with the extreme quotations that he has made, he will stand upon Arminian ground. We should not sign a death-warrant of any people, but give them the full extent of God’s unbounded mercy.

“‘Whenever, therefore, God acts as a governor, or as a rewarder or punisher, He no longer acts as a mere sovereign, by His own sole will and pleasure, but as an impartial judge, guided in all things by inviolable justice.

“‘Yet it is true, that in some cases

mercy rejoices over justice, although severity never does. God may reward more, but He will never punish more than strict justice requires. It may be allowed, that God acts as sovereign in convincing some souls of sin, arresting them in their mad career by His resistless power. It seems, also, that at the moment of one's conversion He acts irresistibly. There may likewise be many irresistible touches in the course of our Christian warfare; but still as St. Paul might have been either obedient or "disobedient to the heavenly vision," so every individual may, after all that God has done, either improve his grace or make it of none effect.

"Whatever, therefore, it has pleased God to do of His sovereign pleasure, as Creator of heaven and earth, and whatever His mercy may do on particular occasions, over and above what justice requires, the general rule stands firm as the pillars of heaven: "the Judge of all the earth will do right; He will judge the world in righteousness," and everyone therein according to the strictest justice. He will punish no man for

doing anything which he could not possibly avoid, neither for omitting anything which he could not possibly do. Every punishment supposes the offender might have avoided the offense for which he is punished; otherwise to punish him would be palpably unjust, and inconsistent with the character of God our Governor.' ”

Now the Rev. Ward arose and said: “The brethren who preceded me on this floor have been over careful to defend two extremes that are of but little importance to the Christian life. Supralapsarianism or sublapsarianism, predestination or mere foreknowledge of God, are not very essential for the Christian to contend about. I represent the great Baptist Church. Including her many branches, this is the greatest Protestant denomination perhaps of earth.

“Permit me to-day to impress upon the mind of this intelligent audience one of the vital essentials of the Christian life, viz., *Baptism*. Our commission is, ‘Go ye into all the world, and preach the gospel to every creature, *baptizing* them in the name

of the Father, and of the Son, and of the Holy Ghost.'

"It is unwise for us to be so zealous about two non-essentials, as Calvinism and Arminianism. It is like the persons whom Paul refers to in his letter to the Romans: 'who, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.'

"It is well known by all honest and intelligent people, that ablution was common in most ancient nations as a preparation for prayers and sacrifices, or as expiatory of sin. There is a natural connection in the mind between the thought of physical and that of spiritual pollution.

"*Baptism* properly and literally means immersion. The command to baptize was co-extensive with the command to preach the gospel. All nations were to be evangelized, and they were to be made disciples and admitted into the fellowship of the Christian Church, by the act of baptism.

"Now, both of the gentlemen who preceded me on this floor have practically

done away with baptism. They will pour or sprinkle a little water upon the heads of babies, and with great emphasis pronounce it baptism—thus making mock of one of the essential parts of the gospel.”

So ended the discussion of creeds, and I saw that all Christian denominations were represented on board the Zion. The sea was smooth, and the grand old ship sailed Heavenward; but not so fast as she would, had it not been for the contentions and dissensions on board.

About nightfall it became evident to all aboard that a storm was pending. Down low on the horizon the lightning blazed. Clouds as black as ebon shot up from the North. The thunder began to rumble, and there was a mighty roaring in the direction of the approaching storm.

The sea now became exceedingly rough by reason of the wind. The glory of the Sabbath's serenity had departed, and the terror of a rolling sea was now contending for the destruction of the grand old ship and the human freight she bore.

I saw now that it became utterly impos-

sible for any one to stand on deck, or to sit comfortably within the vessel ; for sometimes she appeared on the mountain-top and surge as if she was trying to sail in the air, then diving down, mountain and ship together, as if to rise no more. It then seemed as if the faithful Zion had formed new courage and was determined to ride down the surging billows.

It seemed now for a few minutes that the tempest was over, and there was hope of the almost perishing crew being saved. The calm proved to be only temporary. All of a sudden hail, rain, and indescribable tempest and billows beat against the Zion, in-somuch as to almost turn her over, while chairs, tables, dishes, and people thundered upon the floor. After this tremendous shock the Zionists shouted, "We are lost!" There was heard then a Babel of tongues imploring divine aid. All differences, prejudices, jealousies, yea, and all discussions of creeds were desisted from, and perfect unity prevailed. Revs. Conwell, Oglethorpe, and Ward dwelt together in unity.

Now I heard the Zionists sing :

“Blest be the tie that binds
Our hearts in Christian love ;
The fellowship of kindred minds
Is like to that above.

“Before our Father’s throne
We pour our ardent prayers ;
Our fears, our hopes, our aims are one,
Our comforts and our cares.”

The Presbyterians, the Methodists, the Baptists, the Lutherans, the Congregationalists, the Dunkards, and all the Christian people on board the Zion forgot their differences, and Charles Wesley’s transporting hymn became a reality.

“One family we dwell in Him,
One Church above, beneath ;
Though now divided by the stream,
The narrow stream of Death.
One army of the living God,
To His command we bow ;
Part of His host have crossed the flood,
And part are crossing now.”

The storm continued, insomuch that the waves washed into the ship, so that it was ready to sink. “Now Messiah was in the hinder part of the ship, asleep on a pillow,

and they awoke Him, and say unto Him, Master, carest Thou not that we perish? And He arose and rebuked the wind, and said, Peace, be still. And the wind ceased, and there was a great calm. And He said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey Him?"

The clouds dispersed, and the stars smiled again upon the Zionists, which caused them to take courage and their hearts to be glad. The storm being over, Messiah commanded Steadfast to warn the Zionists to cease their contentions and banish their extreme sectarianism. So, on an appointed day, he spake as follows:

"Fathers and brethren, it devolves upon me to-day to deliver unto you a message from the great Messiah. 'Be not children in understanding; howbeit, in malice be ye children; but in understanding be ye men. But now ye must put off the deeds of the flesh, which are anger, wrath, malice, blasphemy, filthy communications,' discussions of

human creeds, and contentions from among you. 'Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering. Forbearing one another and forgiving one another; if any man have a quarrel against you, even as Messiah forgave you, so also do ye.

“‘And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the end which also ye are called in one body, and be ye thankful.

“‘Let the word of Messiah dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs; singing with grace in your hearts to the Lord. Be of one mind, live in peace, and the God of love and peace shall be with you.’

“‘Too much unnecessary time is wasted in jangling over a few minor points of doctrine. Revs. Conwell, Oglethorpe, and Ward accomplished comparatively nothing, notwithstanding their eloquence and masterly ability. The poor sin-sick soul that may

have been in that vast audience, panting for the waters of life, became disgusted at such indoctrinating and technical display of creeds which characterized that debate. There is a theoretical and a practical religion. The latter is what we need. Oh, for a practical religion!

“Dr. Talmage relates a fitting incident that came under his observation in New England. ‘One Summer,’ says the Doctor, ‘in Connecticut I went to a large factory, and I saw over the door written the words, No Admittance. I entered and found over the next door, No Admittance. Of course, I entered. I got inside, and found it a pin factory, and they were making pins—very serviceable, fine, and useful pins. So the spirit of exclusiveness has been practically written on the outside door of many a church, No Admittance; and if the stranger enters, he finds practically written over the second door, No Admittance; and if he goes on, over all the pews there seems to be written, No Admittance, while the minister stands in the pulpit, hammering out his little niceties of belief, pounding out

the technicalities of religion — making pins. In the most practical, common-sense way, and laying aside the non-essentials and the hard definitions, go out on the God-given mission, telling the people what they need, and when and how they can get it.'

"Paul before Felix reasoned of righteousness, temperance, and judgment to come in such an effective way as to cause Felix to tremble. Peter preached Messiah in such earnestness that a single sermon turned three thousand souls from sin unto righteousness and from the power of Satan unto God. Such is the grand effect of setting forth the simple gospel truths.

"Again, there is nothing to be accomplished by extreme sectarianism. Religious bigotry is contemptible in the eyes of the Lord. People love quiet and peace more than noise and battle.

"Suppose there was a man of Highland, Virginia, *en route* to Staunton. He would likely pass through the town of McDowel. But on arriving in sight of the town, suppose he saw that the whole town was in an uproar, and the air filled with brickbats and

deadly missiles. Do you suppose that he would go straight on through the town? No, never; he would go around it. Now, people come and look upon the path that leads to Heaven, and often see the ecclesiastical brickbats flying hither and thither, and they say, 'We prefer the broad road; it is too rough and there is too much sharpshooting along the narrow path for us peaceful and quiet citizens.'

"While admitting the necessity of different denominations, I abhor bigotry. There ought to be more fraternity and good feeling and unity among the churches. One says, 'The Presbyterian Church is my preference.' I say, 'Go there, my brother, and join, and may the God of peace be with you.' Another says, 'I don't believe in the sprinkling.' Well, go, my brother, where you can be satisfied with the full extent of ablution. Another says, 'There is too much noise for me in the Methodist Church.' Well, you are at liberty, my brother, to go and be rocked in the lullaby of some quiet Church. Another says, 'The Methodist Church is my choice.' Well, my brother,

join there, and may the blessing of God be with you.

“Now remember, dear people, that you are all aboard the same grand old ship, though you may occupy different rooms; you are also bound for one blissful shore. The joint effort of all the churches is needed in order to save the perishing.

“The great secret of power and success is unity, both in a temporal and spiritual sense. ‘If a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself and be divided, he cannot stand, but hath an end.’

“The Christian Church has suffered more from the contentions, persecutions, sharpshootings, rackings, and flaming martyrdom originated and inflated by her own household than by all the outside world combined.

“I do not mean to make the impression that Christian people will do these things; but Satan has entered the heart of religious bigots, who were over zealous in a few of

the externals of religion, and instead of being Christians, they became devils incarnate.

“Let the martyred blood of Abel cry from the ground, which was shed by an external worshiper of God through jealousy. The Lord of glory was slain by those who had a hypocritical form of godliness, but denied the power thereof. The proto-martyr Stephen was put to death by order of those who professed to be doing the will of God. Saul of Tarsus, who figured in this shameful tragedy, afterward repented, and God pardoned him; but it caused Paul to have unpleasant reflections forever afterwards.

“The blood of all the Protestants which baptized the empire of Satan was shed by the hands of religious bigots. I hope that the halcyon day will soon dawn when all the Christian hosts, of every name and order, shall gather around the standard of Messiah, hand in hand and heart joined to heart by the chord of love, and recite the creed, ‘I believe in God the Father Almighty, Maker of heaven and earth, and in

There were those on board that did cabin service, doorkeepers, cooks, carpenters, midshipmen, captains, and commodores ; also, there were physicians, teachers, and evangelists. Pilgrim, after doing the service of the cabin for a while, was appointed doorkeeper ; and I heard him say, "I would rather be a doorkeeper in the house of my God than dwell in the tents of wickedness."

Now, after Pilgrim had left the city of Wickedness, there was no little hubbub about him among the citizens. Some of them said that he was a coward, or he would not have left ; others said that he was beside himself ; and still others said that he was drunken on new wine.

The emperor now set forth the following decree : "All my subjects shall do their utmost in the defense of my metropolis and minor cities of my empire ; and shall endeavor to destroy any fleets that may belong to Messiah ; and shall cause to die and slay all the Zionists possible."

The infatuated citizens cried, "Good."

Immediately the emperor fitted out a fleet to pursue the Zion. The lord mayor of

Wickedness had said that Pilgrim was a valiant and useful man in the city, and the city could ill afford to give him up. The great question now was whether it would be judicious to give battle at once to the Zion, or to first use quiet and deceitful means by which to allure the Zionists. After the question was carefully considered, it was decided that the first effort to recapture Pilgrim and the other deserters should be by quiet means and through flattery and deceit.

Now, the next question to be considered was, who should go in pursuit of the Zion on such an errand. At last it was agreed upon to send Captain Temptation, who was considered one of the greatest men of Satan's empire. He was only second to the emperor, and I do not know but that he is related to the royal family; be it as it may, the Zionists feared Temptation more than any other man in the empire. Messiah said concerning him that "he is the mouthpiece of Satan, and that many centuries ago he was successful in deceiving a man and his wife, so as to cause them to forsake the

Zion; thus causing them and their posterity to suffer loss forever afterward."

Temptation, having received his commission, proceeded at once to tax all the diabolical ingenuity of the city in order to contrive a suitable vessel to meet his demands. In process of time a vessel, called the Backslide, was constructed, having the most modern improvements. She was also supplied with all the dainties and rarities that appetite could wish—tables filled to overflowing with delicious fruits and exquisite wines. There were rooms to accommodate people of every disposition, aspiration, taste, and inclination. If a little wine was desired by any one, this desire was readily gratified. If any one desired to read trashy literature, the endless novels which filled the library to overflow were accessible. If any were disposed to read skeptical literature, Paine's "Age of Reason," Ingersoll's pamphlets and papers, Hume's works, Voltaire's many-sided Neology, with many other prominent authors, were numerous on board.

The Backslide was made fragrant with spices and aromatics. As the fisherman's

hook is well baited, and the spider's web is silvered over, so was the Backslide. As the swine is well fed and the ox is stalled before butchered, so likewise the Backslide is the way of death.

Now, Temptation set sail in the spicy and exhilarating vessel, and it was not long until he overtook the Zion. He first saw a lady, by the name of Miss Pride, who had left the city of Wickedness before Pilgrim. She was standing on deck, and he hailed her and said :

"Miss, you seem to be in trouble to-day. Pray, what is the matter with you?"

"Well," said Miss Pride, "I can't say that I am sick, but somehow I am so dejected."

"My dear lady, I do not admire the manner in which you are dressed. Does the Shipmaster recommend that you should wear that ruffleless robe all the time?"

"I must say that he does, and I don't like our manner of dress myself as well as I do the city fashions."

"You certainly look badly. You must forever wear a long face, and must always

be uncomfortable, if you would please your hard master. Come and get on board with me, and I will take you back to the city, where you will be free from the trammels of discipline, and where you can dress and act to suit yourself, and be rid of those odd forms and restraints of the Zion."

So Miss Pride gave Temptation her hand, and was helped down into the fragrant Backslide. Pilgrim, being at the door and hearing a racket, opened it to see what was the matter, when, lo! he saw Miss Pride in the Backslide. On seeing Pilgrim, Temptation raised his hat and bowed to him, with all the air of a city dude, and addressed him as follows:

"Noble sir, I understand that you are a doorkeeper. You have condescended very low since you left the city. Prior to this, you were exalted highly, and were doing a flourishing business and making thousands of dollars annually, by keeping the city saloon. You are making but little money now, and you had better conclude to return with me to the city, and resume your former occupation."

“I am not making as much money as formerly,” said Pilgrim; “but I shall be immensely rich after I reach the destined shore of the heavenly land. If I should return to the city of Wickedness, and there hoard up silver and gold as the sand of the sea, in the end I would perish with it; and wherein would I be benefited? ‘What shall it profit a man, if he should gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?’”

“I see that you have no relatives aboard with you. Even your wife and children are left behind in the city.”

“I can’t help that; I must abide in the ship: but I hope yet to see the day when my wife and children shall desert the infamous city of Wickedness, and shall get on board the Zion, bound for Canaan’s peaceful shore.”

“They are not so silly as you, and they will remain in the city. Now, friend Pilgrim, let me inform you that you will have many storms and difficulties to contend with before you reach your destination. The

probability is that you will never come to land."

"Messiah has told me that 'through much tribulation we shall enter the kingdom of God.' I don't expect anything else; let come what may, I am bound to make Heaven my home."

Now I saw that Temptation left Pilgrim and turned his attention to Mr. Worldly-minded, and accosted him thus:

"How do you do, friend Worldly-minded? You desire to be rich, do you not?"

"Yes; it is a great thing to be wealthy," was the reply.

"Do you see all those fair islands out yonder, and all those fine cattle and magnificent buildings and turreted palaces? All these things will the emperor give you, if you will go back with me to the city and worship him."

"Enough," cried Worldly-minded; and down into the fragrant boat he stepped, and I saw Temptation give him a hearty shake of the hand.

After this there were several beautiful and intelligent ladies who came out on the

deck of the Zion. Temptation, on beholding them, said,

“Good morning, ladies. This is beautiful weather, but not more beautiful than you are.”

“Yes, this is fine weather,” said the ladies; “but not so much flattery, please.”

“Aha ! aha !” laughed Temptation, deceitfully, and then said, “You are the daughters of Mr. Lovedance, are you not?”

“Yes, sir ; and do you know him?” asked the ladies, with surprise.

“Oh, yes ; he and I are intimate friends, as well as old acquaintances.”

“Well, tell us how the old man is getting along ; for we have not heard from him for a long time. Is he as jovial as ever?”

“Oh, yes, he is the same, both in looks and action, and can outplay ‘fury’ on the banjo and fiddle, and outdance anything in the city. I am glad, ladies, to inform you that there is to be a party to-night in the city, and I have come to invite you to it. Come at once and get on board the Backslide, and we will sail immediately back and attend it ; and then, if you desire to re-

sume your voyage on the Zion, I will bring you back to-morrow and deliver you on board, and you can sail as before. There is no harm in a party, nohow: it is only calculated to amuse young folks. They ought to have a little fun and pleasure as they go along."

"Very well," said the ladies, and into the fascinating Backslide they stepped.

I saw again, at this moment, three gentlemen, who were the sons of Mr. Worldly Honor, come out on deck, and Temptation addressed them very discreetly, as follows:

"Honorable gentlemen, I am glad to see you once more; you have been missed very much in the city. I understand that you have been promoted but little yet on the Zion. I don't suppose that you will ever receive but little honor or distinction, as long as you remain where you are. Abasement is one of the requisites for all who would become Zionists. I have heard Messiah say that Zionists must be humble, even like little children, and must be as the filth and offscouring of the world. You will be persecuted and despised continually, if you

remain where you are. I would rather for myself be exalted and honored in the city of Wickedness than to be forever abased on the Zion, if I did fail to reach Heaven.

“Men of such rare intellect as you have ought to be highly honored in the world. If you had remained in our city, to-day you would be distinguished lords or statesmen. Let me now, as one who cares for your temporal welfare, urge you to return with me to the city. Now, there are to be some senators elected before long; and if you will go back with me, I will pledge you my honor that you shall have my influence, and no doubt your election will be secured.”

Then I heard one of the men say that “There is not enough dignity on the Zion to prompt a man of my superior talent to remain on board. There are so many people ignorant and poor on the Zion, and if I remain here, I must associate with them, or else I will displease the Commander. So, as for me, I am going to return to the city; let others do as they please.”

Down then stepped the three men into

the Backslide, amid the many cheers of no few people whom Temptation had now taken from the Zion.

Messiah, on hearing the shouting and dancing, went out on deck to see what was going on, when, to His sorrow, He saw that many were leaving the Zion. Then said He unto Pilgrim, "Will ye also go away?" Then Pilgrim answered and said, "Lord, to whom shall I go? Thou hast the words of eternal life."

I saw now the Backslide set sail for Wickedness, which almost broke the heart of Messiah. The bitter tears flowed down His sorrowing cheeks, as He said, "Come back! Oh, why will ye die?"

During Temptation's absence there was much anxiety on the part of the citizens as to what success he would have. The lord mayor, Blasphemy, thought that the expedition would be successful, while Mr. Infidel feared not. The emperor said:

"I have no fears whatever that Temptation will be unsuccessful; for he is skillful in his craft, and beyond the shadow of a doubt will accomplish that whereunto he

is sent. I think that it was wise in us appointing such an experienced man as he on such an important mission; for he can lie with the greatest ease of manner, and can entice and flatter with all the dexterity peculiar to himself. Rest assured, my braves, the expedition will be crowned with the greatest success."

Thus the city was no little stirred on that day at the thought of Temptation's expedition, notwithstanding some of the citizens were repairing a breach which had been recently made in the city wall by the Zionists, while others were making preparations for a great party that should be that night. The prominent politicians were busy in discussing election plans, and securing whiskey and money for an election campaign.

Now I saw, late in the evening, just at the going down of the sun, the Backslide come sailing into the harbor, while hundreds were running to the wharf in order to hear of what success Captain Temptation had. The anxiety of the citizens grew more and more intense until the Backslide landed; then, on realizing the great success of

Temptation, it enkindled into a flame of enthusiasm. Even the emperor was greatly exhilarated at what his deputy had done, and a jubilee was proclaimed. The lord mayor of the city commanded that there should be a display of the fire-works, and a general dissemination of gas and firing of cannon throughout the city, and everything else should be desisted from for three days, and all the citizens urged to participate in the jubilee. The emperor gave notice that he would attend in person the parade and party.

So I saw that after much display and parade in the streets, the citizens crowded into the spacious and commodious city hall, where the party was to be. Now it was marvelous how the daughters of Mr. Love-dance waltzed and gracefully stepped around in presence of the emperor. But it gives me pain to chronicle their sad fate. In after years, while sailing on board the Worldly Pleasure, the vessel foundered, and they were lost.

Now I saw that Miss Pride was elaborately dressed in the finest silk that could

be manufactured in the city. Her dress was made with care, according to the latest city fashion. I will have reason to mention her name again further along in this work.

It was almost laughable how old Mr. Worldly Minded behaved on that night. His head being bald, he answered the occasion as a reflector. Now, on his way home, after the party had adjourned, just as he got beyond the suburbs, a bandit slew him for his money. So on that night was Worldly Minded slain.

The sons of Mr. Worldly Honor were elected senators, and thus resided many years in the emperor's court; but they never were contented with what honors were thrust upon them: they were always seeking after new laurels.

I now make a quotation from one of the leading papers of the day, which gives their subsequent history.

“A FEAST OF ROSES.

“In the brave days of old, Satan, the emperor of the great city of Wickedness, being weary of possessing power only through his

senators, conceived a plan which was at least novel and original, by which he might gain freedom to act at his royal pleasure. Therefore he most graciously invited his senators to a feast in their honor, at his lovely villa. Costly wines and rare viands were furnished, and a feast, such as only Wickedness in her sunniest days could prepare, lay spread out before them.

“Seated about this luxurious table, flushed with the wines of which they had partaken to excess, they failed to see that the emperor in leaving the room, with a smile upon his face, promising to prepare for them a surprise, had fastened the door securely.

“Suddenly a trap-door in the ceiling opened, and the emperor was heard to say in a loud voice: ‘You were never satisfied with your power and glory; you were always aspiring after new laurels. This noble thirst shall now be gratified.’

“Down upon their devoted heads came showers of laurel. At first they shouted in wild glee, and caught them as they floated in the air. The loveliest and most exqui-

site flowers fell about their feet. A heavy perfume pervaded the atmosphere. And still they came ceaselessly. The amazed senators cried, 'Enough! enough!' but in vain. At last, terrified, they rushed from their seats; through beds of roses they waded. The door, alas! was fastened, and, flying in despair through the ceaseless pelting storm of flowers to the windows for escape, they beheld beneath them the weapons of the Satanic legion, prepared to kill any who might venture to escape the honors thrust upon them so unmercifully. In mute despair they gazed upon one another. Whichever way they looked death was inevitable. They begged wildly for mercy; but still the roses fell. The air was heavy with the perfume of the flowers, which now like a deep crimson sea seemed craving for the lives of its victims.

"Already the walls grew higher and higher. They were not only crowned, but crushed, by the coveted laurels which their ambitious hands had so long striven to grasp. Their voices grew fainter and fainter. No longer were they heard pleading for

pity. They were buried in flowers, roses formed their graves, and laurels waved above them in triumph. Not a breath was heard. The last rose had fallen. Not even a leaf stirred. A stern, unrelenting hand had given them a grave of the laurels they had so much coveted.

“The emperor had not murdered his senators. Oh no! he only killed them with kindness, suffocated them with sweets.

“Such was the poetical plan of the Emperor Satan to dispose of his senators.”

Emperor Satan, still anxious to prey upon the Zion, commissioned Mr. Deception to go under the color of a Zionist and mislead as many people as possible. Now this Deception was born in the town of Hypocrisy, and was a favorite of the emperor. He distinguished himself by misleading the scribes and Pharisees and the chief priests, many centuries ago. He also persuaded Judas Iscariot to betray his Lord with a kiss. So, in many respects there was none to be found like him, no, not in all of Satan's domain.

Deception set sail in the Pretense, in all haste to overtake the Zion. He was dressed in a garb that resembled very much the Zion costume; however, by close discrimination it could be clearly seen that he was a Satanite. He was flying the flag of Mes-siah.

After a voyage of many days he came in sight of the Zion. On seeing this strange craft coming near, the Zionists were at their wits' end to determine what it meant. Some of them said that he was a good man, and it would be safe to board his vessel. Steadfast said, "Be not too hasty, my brethren, to join that man; for I fear that he is a cheat."

Now, as the Zion was rounding a certain cape, Deception came alongside her deck and announced that he would preach at 3 p. m.

Steadfast now asked him if he were not from the town of Hypocrisy, and he said, "I am."

"Your name," said Steadfast, "is Deception, is it not?"

"It is," answered the man.

"How dare you then preach," said Stead-

fast; "for it is written, Be ye clean that bear the vessels of the Lord?"

"Look at my costume. Does it not compare favorably with the manner of dress of the Zionists?"

"I read a description of you," replied Steadfast, "in Luke's Gospel, xi. 39: 'Ye make clean the outside of the cup and platter, but your inward part is full of ravening and wickedness.' Messiah has compared such as you to whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness."

"Christianity is all form, anyhow," said Deception, and so the conversation between Steadfast and Deception ended.

Now the hour for preaching was at hand, and Mr. Deception frothed at the mouth, and stamped and beat the air, insomuch that there were many who mistook this for preaching, and said, "We have never heard anything like unto it before."

I shall not give the discourse in full to my readers, as a little of Deception's harangue will suffice. He said:

“Men talk about regeneration, or the new birth. What is regeneration but outward form? Nothing.

“Men talk about boarding the Zion by means of the Repentance, the Faith, and the Conversion. This is the height of folly.

“Men talk about the Zion as being the only means, through the Messiah, by which to enter Heaven. This is false. I am glad to inform this vast audience that I command a vessel called the Pretense, and if any want to get to Heaven on flowery beds of ease, come at once and get on board with me, and I will steer you free of all the shoals and rocks, and will land you safe in Heaven.”

I heard many Zionists say, “We admired Deception’s sermon very much. He preached good doctrine.” Now I saw many of the Methodists, the Presbyterians, the Baptists, and the Lutherans withdraw from their respective denominations, and join Mr. Deception, and set sail with him on the Pretense. Thus they abandoned the Zion.

In after years the Pretense was wrecked in a terrific storm off the Infernal Gates,

and all were lost save a straggling few who were picked up by the schooner Charity, and were placed on board the Zion. They were wiser and better forever afterward, and never were they again carried away by every wind of doctrine.

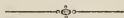




CHAPTER IV.



THE SKEPTICISM ON FIRE. A SAD INCIDENT.



TEMPTATION and Deception having made such inroads upon the Zion, Messiah commanded His people to be on the alert continually. "If any man has aught against another, forgive him, even as I forgave your trespasses. Cease to discuss human creeds, and drop your prejudices, and be of the same mind. Watch ye; stand fast in the faith; quit ye like men; be strong.

Stand fast in the liberty wherewith ye have been made free, and be not entangled again with the yoke of bondage. If any man is drawn away, My soul hath no pleasure in him."

Steadfast was now promoted from the position of pilot to a captaincy, while Pilgrim received the modest title of midshipman. Those were worthy men, and distinguished themselves by their loyalty to the cause of Messiah, and rightly deserved promotion to such stations of honor and trust.

The Zion was strongly armed against the enemy, and not only those who were on board were better cared for and protected, but those heroic men pushed far out and captured many citizens of Wickedness, and thus kept Captain Conviction of the Repentance, and Captain Belief of the Faith, and Captain Surrender of the Conversion busy delivering souls on board the Zion.

I must not fail to give the distinguished minister Boanerges credit for what valuable service he did. He went right into the midst of Wickedness, and braved death like a hero, and was instrumental in causing

thousands to desert the wretched city and board the Zion, bound for "the land of beauty, where the redeemed walk in white."

It is related of him, while aboard the Skepticism as missionary, that the vessel took fire; but he was calm and self-possessed amid the flames. Now this vessel was flying under the flag of Satan, and commanded by Captain Skeptic. The following lines need no explanation: The air being balmy and exceedingly transparent, I saw from the Zion's deck, on the starboard bow, quite a strange phenomenon far out at sea. It presented the appearance of a conflagrating vapor in the sky, near the horizon. On looking through my glass, lo, it proved to be a ship on fire. Messiah immediately gave order for the Zion to move in all haste toward it, as hope was cherished that the perishing crew might be rescued.

The sailing qualities of the Zion were very great. The spumiferous waves lashed hither and thither, while all the Zionists were gazing at the burning vessel in a most eager manner. In the meantime a

signal flag of distress was unfurled over the unfortunate ship. The thunder of her cannon uttered a most distressing roar.

"Do you think, most noble Captain, that we can possibly reach that perishing people in time to save them?" was the anxious inquiry of many of the Zionists. The response was, "We will do our best." Many prayers were offered in behalf of those on board of the Skepticism.

The cries for mercy could now be heard on our deck. The people of the burning vessel began to cry out, "What must I do to be saved?" Boanerges said, "Believe on the Lord Messiah, and thou shalt be saved." At last, through the mercy of Almighty God, the Zion arrived within a short distance of the now flaming ship.

"Cast anchors," cried Messiah, in a calm, deliberate manner. Anchors being cast, the following boats were lowered, the Repentance, the Faith, and the Conversion, and took their respective positions, and did invaluable service in soul-saving.

Some men being so anxious to be saved began to plunge into the sea and swim

for life toward the Zion. Some "were on boards and some on broken pieces of the ship." There were some people who were very indifferent and said, "We do not think that the Skepticism will be destroyed, and we prefer to remain where we are." Others on board the Skepticism made light of the Zion and her subordinate vessels, saying, "We will not belittle ourselves so much as to board the Zion." Thank God, the majority availed themselves of the means of salvation and were saved.

I shall now give an extract from the journal of Boanerges. Says he:

"About 10 a. m. there seemed to be no danger to befall the Skepticism, as the sea was unusually smooth and every indication promised the vessel an uninterrupted sail. Mr. Infidel and myself were engaged in debate no little time that day. He challenged me to discuss with him the subject, which he proposed, 'Resolved, that there is no God.' At first I thought of declining to debate with him; but then, after careful consideration, I concluded to accept the challenge. So, about 10.30, the debate was

formally opened, when Mr. Infidel arose and said :

“ ‘Ladies and gentlemen of the most noble Skepticism, I feel highly delighted with the gratifying privilege of declaring unto you that there is no God ; no one to reward or punish. I propose to explode the deluded idea of the Christian religion to-day. The fanatics called Christians believe in the teachings of a book called the Bible. Now, as they are founded upon this, I propose to speak to you more particularly about that book. .

“ ‘It is devised by man, and of course is calculated to mislead and deceive the people. It is full of incredible statements, such as the ark of Noah, the fish story, and the dialogue of Job. The Bible is contradictory to all science. Which must be received—the Bible or science? Others do as they may, I am conformed to science.

“ ‘It also tells us of a Hell, or a region where the souls of the wicked are doomed to linger in fire forever. To die forever, and yet never dead—what an absurd idea is this !

“‘The Bible teaches that there is a Heaven, or a realm of bliss beyond, where the departed spirits of the good are forever at rest. To be sure, this is a pleasing idea, yet, nevertheless, it is false. There is no such place. The world is all the heaven that any need expect.

“‘The Bible tells us, further, that man has an immortal principle within, destined to live forever. This principle is called the *soul*. Now, I could prove to you, according to the etymological construction of the term, that man possesses no such principle. Soul signifies breathing; so you see that it is wholly a deluded idea. Death puts an end to breathing, and the soul is not. I want to put it on record, that I am not a psychologist. When a man dies he is no more than a brute of the field that perisheth. Such is the phantom in reality that is known as Christianity — nothing more than a cunningly-devised fable.’”

The above is a brief sketch of Infidel's speech. The following is an epitome of Boanerges's reply, as taken from his journal :

“I am always proud of the opportunity to vindicate the cause of Christianity. Like Paul of old, I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth.

“We believe in a Supreme First Cause. When we see ships, houses, and pyramids, we conclude that there must be an architect somewhere. When we behold islands, continents, oceans, and worlds, we conclude that there is a Creator; for the intellect forbids disbelief. The Bible tells us that ‘the fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity.’ There is no softness of brain, neither is it possible for the human mind to be so impaired, as not to be capable of being impressed with the supreme idea of a Deity. Nothing but a totally corrupt nature and a willfully-depraved intellect can resist the idea of an Almighty God.

“The Bible contains nothing that is incredible or impossible, though it may appear so to the class just referred to. So far as the Bible being contrary to science in the

estimation of the gentleman who preceded me on this floor, permit me to say that the Bible is the source of all true science. It is only averse to false science of a skeptical order.

“The Bible brings life and immortality to light, and sunshine and comfort to the children of men. Christianity is no cunningly-devised fable ; but it is a wonderful reality. Infidelity, atheism, and skepticism will do to talk about when seas are calm and skies are clear, and when there appears no indication of death or danger. But let it be remembered that

“‘The brightest things below the sky
Give but a flattering light :
We should suspect some danger nigh
Where we possess the light.’”

Thus ended the fitting remarks of Boanerges.

“The debate being ended, the next thing was dinner ; shortly after which there was heard an alarming cry, Fire ! fire ! which created a mighty stir on board. At first it seemed that the fire could be extinguished ;

then there came down a mighty wind which increased the flames greatly. On seeing that the fire increased the more, despite all the effort to save the ship, the captain shouted, 'I fear that we are lost,'

"These words seemed to sink down into the very soul of Infidel, in such a forcible manner as to cause him to cry almost in despair, and to pray in the following manner, 'Lord, have mercy on my soul. If the ship is lost, O God, for Christ's sake, save my poor, sinful soul.'

"Captain Skeptic was now enraged at Infidel's conduct, and began to rebuke him; but he cried the more a great deal, 'Jesus, Thou Son of David, have mercy on me.' The captain now saw that there was much delirium on board, and hoped still that the ship might be saved; so he drew his revolver on Infidel, and told him sternly that he would shoot him in case he did not cease his noise. Infidel now went into the cabin, and began to weep and moan frightfully, calling upon the God of all the earth for mercy. I went in to where he was and said, 'Be of good cheer; arise; for Messiah

has come to your relief, and **He** calleth thee. The Repentance is now approaching to take you aboard the *Zion*.'

"On hearing such good tidings, Infidel ran out on deck and saw the Repentance coming near; he plunged into the water, and began to swim toward the approaching vessel. Wet and dripping, he was taken on board the Repentance, and transferred to the Faith; thence to the Conversion. He saw now that the *Zion* was but a short distance off. So into the water he plunged again, and began to swim toward her; but the poor fellow grew weary and sank, and almost drowned, when Messiah took him by the hand and drew him up into the ship. Thus, after a hard struggle, Infidel got on board the *Zion*. Her great Captain gave him some restoratives, and removed his wet garments and put on him a 'white robe,' and gave him the 'new name' of Convert."

It was not very long until the majority of souls were taken from the burning Skepticism and graciously delivered on board the *Zion*. Captain Skeptic and some of his crew looked on in derision, and, when told

that the vessel would directly perish, would say, "Go thy way for this time: at a more convenient season I will call for thee." When the Repentance was alongside of the flaming Skepticism for the last time, and they were insisted upon to desert the vessel in all haste, and get on board and be transferred to the Zion, the indifferent reply was, "Time enough yet." Loved ones and friends entreated these adamant-hearted people to desert the burning ship and get aboard the Zion, and ship for glory; but no tears nor entreaties could move that stubborn-hearted people.

At last the Repentance sailed away, as did the other subordinates, and I saw that the Skepticism began to sink, and that those who remained aboard thereon began to cry, "Come to us and save us." Messiah replied, "Because I have called and ye have refused, I have stretched out My hand and ye have not regarded, therefore I will laugh at your calamity, and mock when your fear cometh."

The perishing crew now began to walk up and down the gangway, clutching at the

rigging, when, lo! the vessel sank ; and when the smoke cleared away, there was not a vestige of the Skepticism to be seen.

An incident that I must now relate fain would I omit ; but I relate it as a warning to all who may peruse these pages.

Mr. Love Drink, wife, and only child had for some time been sailing on the Zion. Love Drink would not have been received on board had he not solemnly promised to lead a life of sobriety and holiness. He was the only child of John and Mary Greed Gain, and was a man of many virtues and amiable qualities. His deeds of charity distinguished his life. But he was fond of strong drink, which was his final destruction. He was joined in holy wedlock to Miss Piety, the amiable daughter of a dignitary. She was an accomplished lady of rare beauty and religious attainments. Thousands of people crowded the cathedral to witness their marriage. The bride was elaborately dressed in the costliest silk, peculiar only to a lady of her circle of life. As the bride and groom passed down the

aisle to the hymeneal altar, flowers of rare beauty and fragrance were showered upon them.

On the marriage-day the groom solemnly promised the bride that he would wholly abstain from the drink of ardent spirits, and in confirmation to this gave his heart to God and his name to the Church. He kept his promise and ran well for several years. Finally, on Christmas-day he got a taste of liquor which seemed to arouse within him a burning thirst for more ; and in spite of the pleadings and tears of the Zionists and of woman's devotion, he yielded to strong drink, and became beastly intoxicated.

Messiah had His patience tried thoroughly with him. I heard Him say, "I know thy works. I will spew thee out of My mouth."

Being ashamed of Love Drink's conduct, the wife and daughter, weary and heart-sick, retired early that evening. The drunken Love Drink was forced to bed by the authorities of the ship, but not before much damage had been done to the vessel.

Now about 9 p. m. many on board were

startled at hearing several reports from a revolver. Immediately many of the excited Zionists sprang wildly to the door of the room in which Mr. Love Drink, wife, and daughter had retired, but found the door locked and bolted. After much difficulty they succeeded in opening the door, but only to be shocked by a horrible scene. Love Drink's wife was lying on the bed, bleeding profusely, while the daughter was now hushed in death. Mr. Love Drink himself was mortally wounded.

Now this sad tragedy explained itself. Love Drink, in a fit of dementia, caused by excessive drinking, conceived the terrible idea of killing his wife and child and then of committing suicide. He first shot his darling wife, then his daughter,—the latter dying instantly, being shot through the head. The former lived about two hours, conscious to the last moment. Love Drink had shot his wife through the breast, and then placed with his own hands the revolver against his breast and fired. The ball passed slightly to the right, making an ugly wound.

The man and his wife were placed under

the best medical care possible. He was thought to be very hopeful, while she was pronounced to be in a hopeless condition. About ten that night the wife called to her husband, who was lying on a bed at the farther side of the room, and said :

“My dear husband, I did not think that you would commit such a deed. You have killed your darling little girl, and have taken the life of your wife, who has always endeavored to make your life comfortable and happy. You have, I fear, killed yourself. It was not you that committed this awful deed, my darling husband. No ; it was the demon alcohol.”

Just then Love Drink was moved out into an adjoining room, as hope was cherished that he would recover. These were the last words that the dying woman ever spake audibly. Shortly after this she passed away without a struggle.

The morning dawned, and the sea never reflected a brighter morning glory, blended with a more delicate blue ; but, ah ! it could not drive the darkness and gloom from our bleeding and sorrowing hearts. Love Drink

did not appear to be in a dangerous condition, so far as the wound was concerned ; but there was a deeper wound even to his very soul, at the thought of what he had done.

Now, as there came along a vessel bound for the native land of Mr. Love Drink's wife and daughter, the authorities gave orders that the deceased should be taken there for burial. The supreme question now was whether it would be judicious for him to be permitted to view the last remains of the ones he so much loved. Some said that in case that he was permitted he would be so overcome by grief that death would be inevitable ; others said it would be more fatal in the event that he was not permitted. The wounded man now began to beg so pitifully to see the forms of his dead as to move Surgeon Hope to grant that he be so permitted.

First, the lifeless form of his daughter was brought in and placed by his bedside. He placed his hand upon the cold, pale cheek of the one he loved so much in days of yore, and began to weep bitterly. His

wound had so weakened him that he was quite hoarse, which gave to his voice a hideous sound. "Farewell, my precious child," he said. "Would God I had died for thee. O Rosie! my daughter, my daughter!" Then the corpse was taken out of the room and placed on board the vessel that should bear it to burial.

The most affecting scene that ever I witnessed now followed. Borne by three, the casket that contained his wife's dead body was brought in and placed by his side. I would now like to draw a veil over this sad scene; but I will forbear, as this is hoped to be a warning to all who are habitual drinkers. Love Drink now arose to a sitting position, and first took a silent view of the remains of his wife. In the meantime the bitter tears began to trickle down his sorrowing cheeks, as he opened his mouth and said, in all the anguish of his soul:

"Cursed be all intoxicants. May God strike intemperance a death-blow beyond the power of the resurrection to resuscitate!" Then placing his hand upon the brow of his deceased wife, and somewhat reclining

over the casket, he said : " My darling wife, thou hast been to me the best friend I ever found, and I hope, through God's unbounded love, to meet you in realms above. You always were kind and good to me."

As he uttered the following words, thousands of people were flooded in tears :

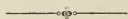
" May the remembrance of the day perish on which I took my first drink. Oh that I could live my life over again ! May the night be forgotton in which I shed the precious blood of my dear wife !" While the coffin was now being borne away, he uttered the following words, that were enough to break the heart of an adamant : " Farewell, O my darling, farewell !"

Such lamentation was almost enough to startle the dead ; but, alas ! no remorse or lamentation can recall a past action. He never recovered ; he did not reach the land of rest. But I saw that his wife and daughter went up to Heaven in a chariot of fire. Love Drink never again saw the glorified forms of his departed dead.

Strong drink at the last " biteth like a serpent and stingeth like an adder."



CHAPTER V.



THE EMPEROR IS CHAGRINED AT HIS LOSS.

THE BACKSLIDE AND THE LUKEWARM.

A NAVAL BATTLE. EXECUTION OF
INDIFFERENCE.



THERE was much joy entertained on board the Zion over those who had been rescued from the Skepticism. Many voices swelled the anthem :

“Spread your sails, while heavenly breezes
Gently waft our vessel on.
All on board are sweetly singing ;
Free salvation is the song.”

Never in the history of the Zion had there been greater prosperity ; for about this time there were reported many successes from all quarters. The greatest triumph, doubtless, was the defeat of the powerful fleet of Admiral Gossip. This fleet had been fitted out by the emperor, and put under the command of Gossip. The emperor had hoped that this fleet would be of the greatest service to him, and it assumed the name "Inferno." This Gossip was an old experienced admiral, being a first cousin to Temptation and a near relative to the emperor. He had distinguished himself in many naval battles.

Off Hell's Neck Steadfast encountered Gossip's fleet, and after a hard-fought battle was victorious. In the midst of the heat of the battle, Steadfast inflicted a severe wound upon Gossip, who instantly retreated. His boasted fleet was destroyed, and all aboard his vessels were either killed or captured by Steadfast's men. There were many, however, killed on both sides. Of the Zionists, by the hand of Gossip were cut down Timidity, Incredulity, and Tender-

foot. Of Gossip's men fell Sailor Tattler, Captain Defame, and Commodore Jealousy. These were a few of the many who were slain in this bloody conflict; but I understand that they left a considerable offspring behind.

Admiral Gossip had made many successful assaults on the Zionists, albeit this time he was completely routed. There were now many prisoners of the Lord aboard the Zion, and her colors were flying in triumph. There was prolonged rejoicing among the Zionists. When all her voices were in complete chorus, and all her batons in full wave, and all her orchestra in sweet harmony, and all her trumpets in full blast, the enchanted Zion hosts began to think that they were nearing the shores of the glory land. But not yet; this was only a foretaste of Heaven. Not yet must the armor be laid aside; for the Zion was not beyond the gunshot of the enemy.

Now when the news of these disasters came to the emperor, he was no little chagrined, and no wonder; for his noble "Skepticism" had been burned, and the

“Inferno” had been destroyed, and thousands of his subjects had been captured or killed.

Immediately there was called a city council to determine the best means by which the emperor might repair his loss. He addressed the assembly as follows :

“Most noble citizens of the imperial city of Wickedness, I am no little pained at hearing that Admiral Gossip has been severely wounded, and his great fleet, the ‘Inferno,’ was destroyed by the intrepid Steadfast. The destruction of the fleet would not be so unbearable, were it not for the loss of three distinguished officers, who have rendered to me invaluable service. Sailor Tattler, Captain Defame, and Commodore Jealousy’s efficiency will never be forgotten. These men heroically braved death at their respective posts of duty. I would that the destruction of Gossip’s fleet was all ; but with sadness we must chronicle the destruction of the Skepticism, which perished in the flames.

“The Zionists have also made many other inroads upon us. I think it best for me to

appoint Captain Temptation to pursue the Zion again, as he is very discreet in all manner of enticement, and skillful in all manner of dexterity."

"Well considered," cried many of the exasperated citizens.

Now the magnificent Backslide was made attractive and odorous with cassia, magnolia, geraniums, roses, and all manner of beautiful and fragrant flowers. Temptation desired that the Lukewarm, Captain Indifference, should accompany him on the expedition, and his desire was readily granted. The Lukewarm was provided with the rarest eider-down, so passengers could sleep night and day in disregard of storm or danger. Such a vessel would be useful in the service of Satan.

After a few days' preparation, Commodore Temptation—for he had now received this rank—set sail with about five hundred select men. Temptation had said, "Give me the Backslide and the Lukewarm and those select men, and I will capture the Zion through flattery and deceit." Colonel Apostasy, and Honorable Fall Fromgrace, and

many other equally distinguished men went on this expedition.

I saw, when Commodore Temptation pushed under the side of the Zion, that he tried to make the Zionists believe that he also was of the "Messianic Line"; but he could not establish this doctrine to any extent, for Messiah had warned the Zionists against Satan's wiles and transformations. However, there were a few people who believed that the Lukewarm was of the Messianic Line, and they got into it to take a sleep on her soft couches.

Now when Temptation saw that he could not meet with much success toward establishing the idea that the Backslide was of the same line of ships as the Zion, he resorted to other means of craft. On seeing a man by the name of Unstable come out on the Zion's deck, Temptation raised his hat, with all the politeness of a dude, and said,

"Good morning, Mr. Unstable. I rejoice to meet you again. What are you doing on board the Zion?"

"I am *en route* to a goodly land," was

the reply, "which, I am told, is free from sorrow and death, and whose pleasures banish pain."

"I have met with some silly-minded people like yourself, before this, who left our pleasant city and boarded the Zion, subjecting themselves to storms, tempests, wrecks, and sea-monsters. I beseech you to act the part of a wise man, and give up such a perilous voyage."

"Well," said Unstable, "I have so far been tossed to and fro by the storms, and harassed by the pirates, and I find your words true. I do not see that I am any nearer Heaven to-day than when I set sail."

"Get down then into the Backslide, and I will take you back to the city," said Temptation.

So Unstable disembarked from the Zion and boarded the Backslide, which elated the heart of the crafty Temptation very much.

Now about this time there came on deck of the Zion two young ladies who were very beautiful and intelligent. I feared greatly that they would be persuaded to leave the Zion; but, on hearing that they

were the daughters of Mr. Firmness, I was relieved of all fear; for I knew that they inherited enough brain and brawn from their father to resist all the flattery and deceit of Temptation. On seeing the ladies, he became a distillation of smiles, and addressed himself to them as follows:

"Ladies, I am glad to see your lovely forms once more. But it gives me pain to know that you are so demented with the idea of Heaven as to sacrifice all the pleasures of the world and to enter upon such a voyage."

"We are seeking for an incorruptible crown," said the ladies, "that fadeth not away, which the lovely Messiah has promised to give us at the terminus of this voyage."

"You are making this voyage to the sacrifice of every pleasure which this life affords."

"We are not caring so much about this temporal life and its carnal desires, but we are seeking after eternal life," said the ladies. "The Bible tells us that 'there is no man that hath left house, or brethren,

or sisters, or father, or mother, or wife, or children, or lands, for Messiah's sake, but he shall receive a hundred-fold now in this time, and in the world to come eternal life.'"

Then I heard the daughters of Mr. Firmness sing :

"My heavenly home is bright and fair,
No pain nor death can enter there ;
Its glittering towers the sun outshine ;
That heavenly mansion shall be mine."

Temptation now seemed to be almost startled at such an anthem, and it appeared that he was completely disappointed. In the meantime Unstable was crouched in one corner of the vessel, hiding his face with his hands, like a culprit. So Temptation, to his chagrin, found that the daughters of Mr. Firmness had backbone.

Pilgrim now happened on deck of the Zion ; but Temptation, knowing that he could not entice him—for he had thoroughly tried him before—dropped his head until Pilgrim disappeared. On being assured that this intrepid man was quite out

of sight, Temptation raised his head, and, behold, there were many who now appeared on the Zion's deck. His countenance flushed again, as if by magic power, and he arose and said:

"Fellow citizens, I have been deputed by his majesty, Satan, to reclaim you from the trammels of the Zion. You were formerly the brave subjects of our emperor, but you have been captured by the Zionists. If you will board the Backslide with me, I will take you back to the city whence you came; and I assure you that the emperor will promote you to great honors."

Mr. Convert replied as follows: "We are the obedient children of Messiah, and the ever-loyal people to the Zion. We are *en route* to Heaven, and realize that every day brings us nearer to its unspeakable glories. Though storms and tempests beat upon us, and we are tossed to and fro upon the maddened billows, yet we take new courage by the way, and 'where the vanguard camps to-day, the rear shall rest to-morrow.'"

The commodore was completely confounded at the boldness of Convert, perceiving

that he was the same man whose former name was Infidel, who had been rescued from the Skepticism. He took knowledge that Convert had been with Messiah. Convert grew strong in speech, insomuch that he confounded the people who were aboard the Satanic vessels; proving that Messiah is the very Christ, and that the citizens should turn from the destruction of sin unto righteousness, and from the power of Satan unto the true and living God. But all that heard him were amazed and said, "Is not this he that aforetime denounced Messiah, the Bible, and everything appertaining thereto? Surely this is the man." Some said that he was beside himself; and others, that much learning had made him mad. Commodore Temptation feared Convert insomuch as to retreat from his presence; and Captain Indifference, of the Lukewarm, trembled and said, "Almost thou persuadest me to be a Zionist." But he fled, leaving the Lukewarm without a commander, while two hundred of Temptation's select men deserted him and boarded the Zion.

The Lukewarm, now having no one to

command her, began to float down the current, while all the crew were sound asleep upon eider-down couches. It was not far below to an awful cataract, toward which the vessel was drifting. Evangelist, being on deck of the Zion, saw the pending danger of the sleepers, and began to cry aloud, "What mean ye, O sleepers? Awake, thou that sleepest! Awake, awake!"

As the Lukewarm got almost to the verge of the cataract, Evangelist now cried with all the power and earnestness of his soul: "Arouse, ye sleepers! Death is near you." Still they slept as dead men, and over the cataract they plunged into death.

Emperor Satan, on being informed of Commodore Temptation's return and his signal failure to entice the Zionists, declared war against Messiah. A powerful fleet was fitted out and put to sea, under the command of the emperor in person. There were one hundred and fifty cannon and ten thousand stand of arms, one hundred and twenty ships of the line and eighty frigates.

Now the Zion, being aware of the war declaration, cast anchors and prepared her-

self for the conflict. Messiah gave His men instructions as follows :

“Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace, and above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God. The weapons of our warfare are not carnal, but mighty through God in pulling down the strongholds of sin.”

I saw now, when Messiah had given the necessary instructions to His men, that the emperor's fleet was heaving in sight of the

Zion. The sight of such a powerful fleet created no little excitement on board the Zion, especially among the weak and feeble in faith. Captain Feeble Faith insisted that the Zion should surrender without offering battle; for "it is," said he, "impossible for her to withstand the heavy cannonade of so strong a fleet."

"Surrender? No," cried Steadfast; "we mean to fight to the last man. We know no such word as surrender. In the name of Messiah and the invincible Zion, we shall conquer."

Shot and shell now crashed against the sides of a struggling vessel of the Messianic Line, commanded by Captain Faintheart. He offered no resistance, but surrendered at once. There were about five hundred men under Faintheart, all of whom were paroled, save the officers, who were tried for perfidy and put to death by Executioner Despair. The following are the names of the men who met with such a sad fate: Captain Faintheart, Commodore Nohope, and Sailor Discourage. Messiah tried to save the lives of those men, but all in vain.

The battle now became general, and shot and shell flew amain, while a cloud of smoke enveloped the sea in darkness. Captain Pilgrim, who now had received this rank, in the midst of the fury of the battle, destroyed the flag-ship of the emperor's fleet, and slew Captain Persecution. Now Commodore Steadfast fought so valiantly as to crimson the sea with blood, and captured the royal vessel; and, as the emperor was passing out, Steadfast with a mallet struck him a violent blow on the head, which caused him to cry out by reason of pain and to groan frightfully. The emperor made his escape, but not without a bruised head. About this time Mr. Convert sprang on deck of a vessel of the "Satanic Line," wading through carnage and blood, and seriously wounded Captain Unbelief and slew Midshipman Makesport.

Now the emperor's fleet was almost destroyed. He, accompanied by his deputy and the lord mayor of Wickedness and many of his chief men, fled back to the city. In a short time after the emperor set sail, all the remaining vessels and all the war equip-

ments surrendered to the Zion. The battle was ended. Many thousands had been slain.

I must not fail to say that the daughters of Mr. Firmness faithfully administered to the wants of the wounded and the dying. There was much rejoicing on board, as the Zion set sail after such a bloody conflict. Banners were flying in triumph above the many thousands who had been captured from Satan. The standard of the cross was elevated, and the flag of Heaven was unfurled and waved in token of victory.

Among the prisoners was a young lady who was served with a writ of *habeas corpus*. This lady, it will be remembered, deserted the Zion some years before. The name of this lady was Miss Pride. Those who brought her in court and into Messiah's presence said, "Master, this woman was taken in adultery. Now Moses in the law commanded us that such should be stoned; but what sayest Thou? She is also guilty of falling from grace, and of many more sins, such as becoming a vain and loyal citizen of Wickedness and a faithful subject of Satan."

But Messiah stooped down and wrote on the floor, as though He heard them not. So, when they continued asking Him, He lifted up Himself and said unto them, "He that is without sin among you, let him first cast a stone at her." And again He stooped down and wrote, "The law was given by Moses, but grace and truth came by Jesus Christ." And they which heard it, being convicted by their own conscience, went out one by one, and Messiah was left alone, and the woman standing in the midst. When Jesus had lifted up Himself, and saw none but the woman, He said unto her, "Woman, where are those thine accusers? Hath no man condemned thee?" She said, "No man, Lord." And Messiah said unto her, "Neither do I condemn thee. Go, and sin no more."

I saw now that Emperor Satan had arrived at the city of Wickedness. He found the imperial city was greatly excited; for the news had reached it that the entire fleet was either destroyed or captured, and that the emperor was seriously wounded and also captured. But the return of the

emperor aroused the city to the greatest enthusiasm.

Not many days after the emperor's return to the city, Captain Indifference was brought to trial for the manner in which he had deserted the magnificent Lukewarm, on the occasion of Commodore Temptation's last expedition against the Zionists. His indictment was not so much for disloyalty, as neutrality.

The proclamation was now made that they who had anything to say against the prisoner at the bar should immediately appear and testify. There were two who witnessed against him—to wit, Commodore Temptation and Sailor Profane.

Temptation made the following statement: "My lord, I have been personally acquainted with the prisoner, Captain Indifference, for many years. I have never regarded him as an efficient man in my lord's service. I had him to accompany me on the expedition now in question, hoping, as we had no fighting to do, that we might develop something out of him. But after I had secured many from the Zion, and placed them

on board the Lukewarm in his charge, I found, to my mortification, that he deserted the vessel, and let it be carried over the cataract by the tide. I cannot say that he is either for or against my lord. So I think, as he is not valiant, he ought to die."

Then the emperor called on Profane to state, in the presence of the jury, what he had to say for his lord, the emperor, against the prisoner. Then they swore him, so he began: "My lord, I have but little personal acquaintance with Captain Indifference, but have heard enough about him to convince me that he is an inefficient fellow. He formerly was a Zionist, but was a drone there, and finally, after he was thoroughly tested, Messiah of the Zion said that he was neither cold nor hot. Now, all that I know about him since he has been in my lord's service is, that he has been a good-for-nothing fellow, a drone—always neutral."

"May I speak a few words in my own defense?" inquired Indifference.

"Thou art not worthy," replied the emperor; "but it is our law that such as desire may speak in their own behalf before

sentence is passed—so thou art permitted to speak.”

“I say, then, in order to convince this court of my innocence, that I was a Zionist ten years, and during all that time I never did my lord Satan any harm. And that—”

“Hold!” cried the exasperated emperor. “You are not licensed to ramble over that period of your wasted life in order to tell what you did not do then, but what you have failed to do since. Now come to the point, and tell this jury the manner of your life since you have been in my service, and assign your reason for abandoning the Lukewarm.”

“Well, for the last twelve years I have been a quiet subject of my lord, as you all know. I have never intentionally, during these years, done anything either to harm the Zionists or my lord Satan’s cause. And as regarding being called into question about abandoning the Lukewarm, I must say that I did neglect my duty there, but never meant it as a mark of disloyalty to my lord, the emperor, or as wrong to Messiah.”

Then the emperor called to the jury and

said, "Gentlemen of the jury, you have heard the evidence that has been given against this man, also you have heard his reply and confession. It now remains with you to say whether he be executed or not."

Then the jury retired, whose names were Mr. Blasphemy, Mr. Haughty, Mr. Lust, Mr. Rum, Mr. Atheism, Mr. Darkness, Mr. Hate, Mr. Scoff, Mr. Bitter, Mr. Lovesin, Mr. Liar, and Mr. Malice, who each gave his private verdict against Indifference among themselves, and then unanimously brought him guilty before the emperor. Mr. Blasphemy was the first to speak, who said, "I see that this man is of no service to us, and is worthy of death." Mr. Haughty said, "Let him die." Mr. Lust said, "Away with him." Mr. Rum said, "He is a many-sided fellow." Mr. Atheism said, "He does us more injury than good." Mr. Darkness said, "So be it to all drones." Mr. Hate said, "I believe him to be a Zionist." "Hang him," said Mr. Scoff. "He can't be trusted," said Mr. Bitter. Mr. Lovesin said, "He is too quiet for me." "Die he must," cried Mr. Liar. Mr. Malice said, "Hang

him, for we do not want such an inefficient man in our lord's service."

So the jury went in before the emperor, and rendered the verdict of Guilty. Now I saw that this pleased the emperor very much. He now commanded the prisoner to stand before him, and then he pronounced the following sentence:

"Indifference, it appears that you must die; for the jury is unanimous against you. Suffer me to say that I loathe a man who will compromise with the Zionists, and will then turn around and will profess to my valiant men to be a faithful subject of mine. Thou hypocritical, confirmed drone, thou shalt die!"

So they did unto him according to the sentence.





CHAPTER VI.

PILGRIM LEFT WHILE SLEEPING. ENTER-
TAINED AT A LIGHT-HOUSE. HIS
EXPERIENCE IN THE LAND
OF VAIN GLORY.

AGAIN Satan equipped two vessels, the Formality and the Hypocrisy, to sail out in pursuit of the Zion, hoping to secure much booty by this means, which would enable him to build up his shattered empire. These vessels were commanded by skillful captains, and in due time put to sea from the

port of Hell. Both of these vessels were flying under the flag of the Zionists, and cut through a certain strait called Doctrine, and bore down on the Zion.

Pilgrim, being out on deck and seeing the vessels cut through the strait and sail alongside the Zion, asked some passengers of those vessels whence came they and whither were they going.

The reply was, "We were born in the town of Vanity, and are *en route* to the Celestial City."

"Why did you not come," said Pilgrim, "in a legal way, and avail yourselves of the Zion's subordinate vessels — viz., the Repentance, the Faith, and the Conversion? Know ye not that it is written that 'he that cometh not in by the door, but climb-eth up some other way, the same is a thief and a robber'?"

They said that "to go to so much trouble as to fool with the subordinate vessels of which you speak, would be unnecessary, when we can take a nigh cut. Further, for us to trifle with the Repentance, the Faith, and the Conversion would be too

humiliating for people of our dignity—as they are open vessels and very rude, and, of course, would be detrimental to our clothing. We cannot endure the idea of bowing or crouching into the dust of such plain and seatless vessels. These vessels are intended for the common and lower classes of people.”

“Know ye not that it is written that ‘As I live, saith Messiah, every knee shall bow to Me, and every tongue shall confess to God,’ and that you are trespassing upon the Lord of the place to which you are journeying?”

They told him, “That as for that he need not trouble his brain about them; for they had custom for what they did, for more than a thousand years. If we are in the way, what matters it how we got into it?”

“Much, every way; for ye came in by form and ordinance, which save no man, since he fails to come in by the door.”

Now in this they made Pilgrim no reply, save telling him to look to himself. So, after this there was no more conversation between Pilgrim and the passengers of the

Formality and the Hypocrisy, and I saw that the Zion soon left them in the rear. The Zion kept straight forward, and after no little difficulty passed through quite a shoal, while the Formality and the Hypocrisy separated, and one passed to the right and the other to the left.

After this the Zion soon came to another very dangerous shoal, and was put hard to it to sail at all, but moved with vigor on until about through, when, to the delight of all on board, she pushed into a favorable body of placid water, called the Beautiful Haven.

Here the Zion anchored for a while, under the cover of some great rocks that towered many feet above the sea. Now Pilgrim betook himself to a small vessel that was attached to the Zion, called the Lukewarm, and after rowing about over the delightful waters for a while—as was the custom of the Zionists when the Zion was at anchor—he fell asleep. On awaking, to his utmost sorrow he found that the Zion had sailed, and that he was left behind. He now plied oars with the greatest vim to

his little boat, hoping to overtake the Zion. Now he toiled and tugged and sweat, in getting from the Beautiful Haven and through the many difficulties that now beset him.

As he had gotten nearly through, there met him a man in a little boat, called the Backslide. The man said to him,

"You had better return with me, as I perceive that you are trying to overtake the Zion. I have been sailing on the Zion myself, and experienced so much difficulty that I concluded to return to the city of Wickedness, and give up the perilous voyage to Heaven."

"Oh come, my brother," said Pilgrim, "don't be so timid and foolish as all that. It may be that the most difficult part of your voyage is over. Don't give up Heaven for the sake of a few difficulties that may be by the way."

"You had better conclude," said the man, "and do as I have done; for just ahead of you are some sea-monsters, that are quite ferocious, and perhaps, if you still persevere, you will fall a prey to them."

Now I saw that Pilgrim knew not what

to do; for he could not bear the idea of again being enslaved to Satan and doing his mean behests. He felt that he would sustain too great a loss if he gave up Heaven. "So," said he, "I would rather die than fall into the hands of Satan again and abandon the hope of Heaven."

So Pilgrim tugged on, and the man in the Backslide went his way. Night was now approaching, and Pilgrim did his utmost to overtake the Zion before dark, as he had heard that the sea-monsters were more dangerous by night than by day. He toiled hard to overtake the Zion before nightfall; but now it became evident that he would not; for the Zion could not be seen yet, and the sun was sinking behind the golden West. Poor fellow, as he now looked up he saw quite a number of horrible-looking monsters, crouched upon a rock just ahead of him.

"What must be done now," was the supreme question. "To go back would be as dangerous perhaps as to push on; for it may be that those horrible monsters are just now beginning to come to the surface

of the water, and, if so, I would perish in that event, and it would be more dreadful to die on my way to Wickedness than on my way to Heaven. So I am resolved to persevere on. I can but perish."

Now about this time he was greatly cheered by seeing a light from a light-house that was near by. The fearful monsters gnashed their ferocious teeth at him as he passed them; but he found that they by some means were chained to the rock. Onward he still steered, until he reached the base of the rock on which the light-house stood. Now in front of this building he came to a halt and called.

The light-house keeper, whose name was Charity, came out and said, "Who are you? Whence came you, and whither are you going?"

"My name is Pilgrim, and I am from the city of Wickedness, and *en route* to the Celestial City."

Now I saw that Charity was no little diverted at the idea of a man sailing to Heaven on such a looking craft as the Lukewarm.

“What would be the chance for a poor, seafaring man to get lodging with you for the night?” inquired Pilgrim.

“We do not make a habit of turning away any here; but if you will hold a minute, I will go and see what the mistress of the house has to say about it.”

While Pilgrim was waiting, he thought to himself, as it now grew intensely dark, that in case he was refused entertainment he must undoubtedly perish.

The mistress, on coming out, said, “I understand that your name is Pilgrim, and that you are from the city of Wickedness and are Heaven bound.”

“Yes, madam,” said Pilgrim; “you are rightly informed.”

“You are quite welcome,” said Mrs. Charity kindly, “to stay with us over night. Come in.”

So he proceeded to tie up his boat, and then was conducted into the house.

After supper was over, and Mr. Charity and wife and Pilgrim were sitting pleasantly around a cheerful fire, they betook themselves to conversation, as follows:

"My brother," said Charity, "it would be a good time for us to enter into profitable conversation."

"Very well," said Pilgrim; such a conversation would be pleasant to me."

"Why did you leave the city of Wickedness?" inquired Charity.

"Because the laws, customs, and manners of the city were distasteful to me," was the reply.

"Have you any further reason for deserting the city and entering upon such a voyage?"

"I saw that the city would be destroyed, and in that event I would be lost eternally if I did not leave. So I concluded to take the advice of Boanerges, and, in a legal way, board the Zion for the blissful land."

"What do you mean by the expression 'in a legal way'?"

"I mean that I first got aboard the Repentance, Captain Conviction, and then was transferred to the Faith, Captain Belief; thence to the Conversion, Captain Surrender; thence to the Zion."

"That is the right way, and the only

way: never was there, neither will there ever be, any man aboard the Zion by any other way. Now, Brother Pilgrim, pray tell me of some of your trials which you have experienced since you have been a Zionist."

"Shortly after I boarded the Zion, I experienced a terrific storm. The next difficulty was to resist Temptation's enticements, who pursued and overtook the Zion, and tried to get me to return with him on the Backslide to the city of Wickedness."

"Were any of the Zionists persuaded by him to leave the Zion?"

"Yes: Miss Pride, Mr. Worldly Minded, the daughters of Mr. Lovedance, three men of rare intellect, the sons of Mr. Worldly Honor, and many more, whose names I know not."

"Did you meet with Mr. Deception?"

"Yes; he also succeeded in leading many astray in a vessel called the Pretense, which was afterwards wrecked off Hell Neck, and the majority of the crew were lost."

"Did you have any battles to fight by the way?"

“Plenty of them, and very bloody ones too.”

“I suppose you have overcome many more difficulties since you entered upon this voyage.”

“Oh yes: time would fail me to even make mention of all of them. The Zion passed over very difficult quicksands and over many shoals, rocks, and reefs. Not far from here, the Zion had no little difficulty in passing through quite a shoal called Discourage. About half way through the shoal there is a certain delightful water, called the Beautiful Haven. I must say, that it would have been better for me if it had not been; for there, while the Zion was at anchor, I betook myself to the Lukewarm, and I must shamefully acknowledge that in a little while I fell asleep, and, on awaking, found that the Zion had sailed, and I was left behind. This explains to you why it is that I appeared here, this evening, on such a frail craft as the Lukewarm. I am trying to steer my way in pursuit of the Zion, hoping that I may again board her, if, haply, I overtake her.

I assure you that I shall not again disembark to take a nap, and be left in such a predicament.”

The night at the light-house was a very unpleasant one to Pilgrim. Indeed it was a sleepless night to him ; for he agonized, and groaned, and tossed to and fro, all night long. He would get up and pray ; then he would almost despair, as he bewailed his sad condition. By the time day dawned, he was up and ready to ply oars to his little craft.

Now Mr. Charity told him that it was useless for him to think about overtaking the Zion as long as he continued in the Lukewarm, and he might as well give up such a fruitless chase. Then I saw that Pilgrim was distressed the more : he began to wring his hands in despair.

“To return to the city of Wickedness,” said he to himself, “would be a very bold undertaking ; for that, no doubt, would be as perilous as to persevere on. Now, if I did get back whence I came, in that event how miserable my life would be there. Many of the citizens of Wickedness would

make sport of me then who now acknowledge my heroism. I would be called a coward, a renegade, a backslider, a sluggard, and what not? Indeed, it would have been better for me to have never started for Heaven, if I should now give up the voyage. 'That passage of Scripture which reads, 'the last state of that man is worse than the first,' would be fulfilled in my unhappy condition.'

Charity now saw that Pilgrim was greatly distressed in mind, and said, "My dear brother, I perceive that you are in trouble, and I wonder not at it; for you have sinned most egregiously by leaving the Zion and resorting to the Lukewarm to take a sleep. Have you ever read how Samson slept, many years ago, so soundly as to suffer his enemies to have shorn off his locks and enslave him? and how when the Prophet Jonah was sent to preach to the Ninevites he entered into a vessel—I suppose it was the same as the modern Lukewarm—and fell asleep, and was thrown overboard, and then reinstated on the Zion through the agency of a great fish which the Lord had prepared?"

Then Pilgrim began to cry out, O wretched man that I am !” (Romans vii. 24.)

Charity now informed him that Messiah had left a little sloop, called the Prayer, which he could board, and in a little time overtake the Zion.

“Pray get it for me at once, and I will set sail immediately,” said Pilgrim in great earnestness.

“Do not be in too much of a hurry,” said Charity, in a grave manner. “I want to instruct you in regard to the management of that vessel. Full reliance upon God for favorable wind is first required ; the knees will have to bend, and the heart become broken, and the spirit contrite.” Charity now told him that he may give the vessel a trial.

So he got into the Prayer, and when he had complied with Charity’s instructions, the little vessel moved rapidly along. Charity now bid him come back, for he was not done giving him instructions. Pilgrim was so anxious to overtake the Zion that he was reluctant to obey orders ; but he returned.

He was now taken to the top of the light-house, and was shown many wonderful things. He could take a retrospective view of the past, and the rocks and reefs that appeared so stupendous to him as he passed them, now appeared quite small, in-somuch that he was ashamed that he had ever murmured or complained. He also saw many dangers that he had averted by the grace of God. He could further see, from the top of the light-house, many pirates that were concealed along the Zion's wake, which made him cry out, in strains of thankfulness:

“Thus far the Lord has led me on,
Thus far His power prolongs my days;
And every evening shall make known
Some fresh memorial of His grace.”

Then for some time he wept in penitence; after which he raised the anthem, whose harmonious sounds rolled over the sea:

“Through many dangers, toils, and snares
I have already come;
'Tis grace hath brought me safe thus far,
And grace will lead me home.”

Pilgrim saw back, at the Beautiful Haven, many Zionists sleeping as if they were dead. "Ah!" said he, "how foolish those people are. I fear that they will be lost." He now was given a glass, and by looking through it he saw the Celestial City, and then I heard him say:

"Jerusalem, my happy home!
Name ever dear to me,
When shall my labors have an end,
In joy and peace and thee?
There happier bowers than Eden bloom,
Nor sin nor sorrow know;
Blest seats! thro' rude and stormy scenes
I onward press to you."

Charity now took from his pocket a bottle of oil, and told him that he must frequently apply it to the Prayer. He also gave him some bread and wine to take with him on the voyage, and bid him Godspeed.

He now set sail, and was quite happy; and late in the evening, as the sun was bending low and the shadows were lengthening over the deep, he overtook the Zion.

During his absence from the Zion, his wife and two sons had been delivered on

board. When he heard this, he was ravished with joy. The meeting of Pilgrim, wife, and sons was a joyful one, insomuch as to defy all description. Husband, wife, and sons, with arms around each other, and eyes streaming with tears of joy, hearts swelling with gladness, amid unfeigned kisses of greeting—such an affecting scene electrified and enchanted thousands of the Zion hosts. The music on board waved so harmoniously as to echo above the waves, that seemed clapping their hands for joy, as they rolled over the enraptured sea, insomuch as to challenge the orchestra of the skies.

Now shining forms with pavilioned wings were seen hovering over the enchanted Zion. One of these shining ones was the departed spirit of Pilgrim and wife's only daughter, who died many years before. They did not see the departed spirit of their precious daughter, that had come to rejoice with them; for I saw that there was a veil between them.

As the Zion glided swiftly onward, heavenly breezes floated around her sails, and in

the meantime Convert and Pilgrim betook themselves to conversation. Convert told Pilgrim that many of the Zionists had become quite anxious about his welfare during his absence.

“Some feared that, while the Zion was struggling through the reef of Discourage, you had fallen overboard from deck and perished. Others said that there was a probability of your being asleep in the Lukewarm, back in the Beautiful Haven. The general opinion of the people was that you had boarded the Backslide and returned to the city of Wickedness, whence you came, and that you were hopelessly lost. So, you see that you were the topic of the day and the subject of prayer on board the Zion.”

Pilgrim began to break his mind to Convert as follows :

“I remained on the Zion until she arrived at the Beautiful Haven ; then, while she was at anchor, I betook myself to the Lukewarm, and — wretched me ! — I soon fell asleep. When awaking, I found that the Zion had sailed, and that I was left behind. In the excitement of the moment

I knew not what to do, but finally concluded to make the best of the bad, by plying oars to the Lukewarm, if haply I might overtake the Zion. I was put hard to it to steer my way through the quicksands that are on this side of the Beautiful Haven. Now, when I had nearly gotten through, behold, I saw a man coming toward me swiftly, as the current was favorable for sailing that way. The man's name was Mr. Unsteady, and he was aboard the Backslide."

"Did he try to get you to go with him?" asked Convert.

"Yes; but I told him that I would not, and I pushed on, while he went his way; and thus we separated."

"Did he tell you that you would likely have trouble or meet with any danger by the way?"

"He said that just ahead of me were some fearful sea-monsters, which, I must say, caused me to suffer no little uneasiness; but onward I pushed,—when, lo! I looked up, I saw many of these fearful-looking creatures crouched upon a rock just ahead of me and a little to the left.

On seeing this, the hair of my head almost stood up on end, and I did not know what to do. I at last thought it would likely be death either way I went; so I concluded it would be better for me to die with my face Zionward; and onward I pushed, while the ferocious teeth of these grim monsters were gnashing at me. Soon I arrived at the light-house where Mr. Charity lives, who kindly entertained me during the night, for it was now getting dark."

"I hope, Brother Pilgrim, that you did not think that you could overtake the Zion by means of the Lukewarm."

"I did, and neither did I know any better until the next morning, when Mr Charity informed me otherwise. He, after giving me much instruction and showing me many things, placed me on the Prayer; but not before he instructed me how to manage such an acute sloop."

After Pilgrim was thus graciously delivered on board the Zion by means of the Prayer, he was humble, faithful, and true for many years, after which he got a little careless. The Zionists had for a topic of

conversation his acutely-contrived vessel. He himself began to put a great deal of confidence in the Prayer. He was accustomed to making little excursions by himself, independent of the Zion and her great and wise Commander.

So, upon a time, I saw him get off the Zion and board the Prayer, and soon, to the wild amazement of many, he left the Zion in the rear. After he had gotten entirely out of sight of the Zion, he lifted up his eyes, and, behold, there was an exceedingly beautiful continent, adorned with flowers and fruits most pleasing to the eye. The air was made fragrant with flowers, and bending low to the water's edge delicious fruits clustered, while birds of the most brilliant hues were flitting about in the wildest glee in the golden light, and a delightful landscape stretched far and wide. Such, at a glance, was the appearance of the continent of Vain Glory.

Pilgrim said to himself, "Now I will disembark here, and take a ramble until the Zion comes up. I wonder what makes her so slow to-day, anyhow."

At first I saw that he was charmed with the beauty of the land of Vain Glory, as he trod upon flowery lawns and partook of the beautiful fruit. "Everything that glitters is not gold," says an old proverb, which was fulfilled in this case.

It was not long until the Zion came up, but she did not stop. Pilgrim began to call to many who were on deck, to come over and see what a beautiful land he had discovered; but they thanked him and were borne on. He, on seeing that the Zion did not mean to stop, took from the continent many flowers of rare beauty, a golden wedge, and a Babylonish garment, and put to sea in order to overtake the Zion. He did not get far from shore, however, until, to his utter intimidation, his vessel stuck fast in the mud. He now tugged and worried, and plied the oars to the Prayer—in vain to move her an inch. He then addressed Messiah as follows:

"Lord, Lord, have I not prophesied in Thy name? and in Thy name done many wonderful works? I pray Thee now to lend me a helping hand in this my time of great need."

Messiah never answered so much as a word, but steered the Zion onward, thus leaving Pilgrim in the rear again and confounded to know what to do. He now concluded to get down upon his knees, as Charity had instructed him, and to exert every effort and stretch every nerve, but only to realize that it was all in vain ; for the Prayer never budged.

Then I saw that he began to despair of all hope of reaching the Zion. At last he said to himself :

“Why may I not dwell here, seeing that this appears to be a salubrious country, having a congenial clime, a beautiful landscape adorned with bowers and shades and noble hills and graceful mountains, interspersed with lovely valleys, which are animated by the hum of the bee and the flit of the bird, and by the voice of the silvery brooks and the rivulets which purl gracefully from the mountains to the sea?”

So he got out of the Prayer and waded ashore, and took a walk into the country. He observed that the natives were greatly astonished at his manner of dress, for he continued to wear the Zion garb. He was

very much attracted at seeing a beautiful cottage that stood at the foot of a noble hill, with walks and gardens and orchards all about it. He had a mind to visit this cottage, as it was now about noon and the sun was shining intensely hot. So he was not long in passing through the fields to the cottage. Now, after he had dined, and while sitting in the parlor, he asked the host if there was a God who presided over the land of Vain Glory.

"I know not what you mean," said the host.

"I mean, sir, that I have traveled much in my time, and wherever I have been, I always found a great God, who swayed the scepter of rule over the nations."

"We have no God here."

"Do the people die in this land?"

"No, never."

"Never die here!" said Pilgrim in great surprise. "Sure, I am fortunate in landing here; for this is just such a world as I desire. Will you please get your hat and take a walk with me? for I desire to know more about this wonderful country."

So I saw Pilgrim and the host take leave of the cottage, and first walk out into the orchard. He was now greatly diverted at seeing some of the trees growing with their tops downward, while their roots were projecting into the air. He saw peach-trees bearing pumpkins, and apple-trees bearing potatoes. Also, he saw ears of corn hanging on pear-trees.

“Oh pray, what does all this mean?” asked Pilgrim excitedly.

“These are some of the peculiarities of Vain Glory,” responded the host indifferently. “Next year the trees of this orchard may reverse their bearing.”

Pilgrim’s attention was drawn now toward many great holes, which disfigured the ground very much, all over the orchard. The host told him that those excavations had been made for the fruit which grew on the inverted trees.

“Now,” said the host, “we had better get out of here as quickly as possible; for it might become instantly dark, and we might fall into those pits.”

Pilgrim now took a silent view up at the

sun, which seemed to be four or five hours high, and then in great surprise said,

“I hope that it will not get dark for some time yet, as it is only about the middle of the evening.”

“Sometimes it gets intensely dark here at noon,” said the host gravely, “insomuch that people have to grope in the darkness their way to find. It is likely to get dark here at any hour of the day—just as it happens. At other times here the sun shines with such power as to make the very earth smoke, and the people who are out in the fields have to flee for life from his burning rays.”

All of a sudden it now became intensely dark, and it was quite laughable to see Pilgrim groping in the pitch darkness. He had not to grope long this time, however; for as suddenly as it grew dark the sun burst forth in full orb, insomuch that Pilgrim fell prostrate to the ground, as if he had been shot. Soon he arose and began to rub his eyes, and say to himself,

“This country is not so pleasant, after all.”

Just now he observed a horse which had claws and beak like an eagle, and a goose that had hoofs like a horse, stamping about the barn-yard. He also saw a cow with great wings, flying about in the air.

"Ah! what does all this mean?" inquired Pilgrim, in almost a demented manner.

"These are some of the peculiar characteristics of Vain Glory," responded the host.

"I dare say," said Pilgrim. "This seems quite strange to one who has lived in a world of order and system."

Just now the smoke began to rise from the hill-sides, which was a signal for the men to retreat for shelter from the intense rays of the sun. At this moment Pilgrim and the host broke in confusion toward the cottage, when, lo! they met a man who had but one eye, and that was on the top of his head.

"I pity you," said Pilgrim to the deformed man; "for you must suffer great inconvenience."

"Oh yes," said the unfortunate man; "the sun almost puts me blind at times."

Now Pilgrim was left some distance behind the host, as he never halted. He now went in all haste to overtake the host, when, behold, there came running a frightful creature across the field after him. It was a species of goat that was peculiar to that country. Now Pilgrim knew not what it was, so he increased his pace the more. The goat was about the size of a Jersey cow, and being of a dark brown, and having an unusually long floating mane, with keen eyes, and a long sharp horn in the center of its forehead.

Pilgrim was put hard to it to keep out of the reach of the goat. Passing through the yard-gate, he was so hotly pursued in the chase as not to fasten it, and in consequence both he and the goat leaped into the house through the bay-window; but, by the assistance of the host, he succeeded in defeating and thrusting his enemy out of the house.

Pilgrim now began to lament that he had ever put his feet on the shore of such a country as Vain Glory. On reaching the cottage he was almost distracted with the

headache, and asked for a cup of coffee. Now poor Pilgrim held his head to prevent its bursting by reason of pain until the coffee could be made. He thought the time long; but at length the servant told him that he might give his coffee a trial, when, lo! it touched his lips, it proved to be ice-water. He now began to chide the servant; but she informed him that sometimes, instead of boiling the water, the fire froze it—just as it happens.

He now lamented greatly that he ever left the Zion. Vain Glory had no more charms for him. He considered his miserable condition, and how his wife and sons were aboard the Zion, sailing Heavenward.

“Oh that I could be with them! ‘Oh that I were as in months past, as in the days when God preserved me, when His candle shined upon my head, and when by His light I walked through darkness, when the Almighty was yet with me, when my children were about me. I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and was feet to the lame. And

I brake the jaws of the wicked, and plucked the spoil out of his teeth.''' (Job xxix. 2, etc.)

Pilgrim now took leave of the beautiful cottage, and went across the fields unto the beach where he had left the Prayer. As he walked I heard him say :

“How vain is all beneath the skies,
How transient every earthly bliss,
How slender all the fondest ties
That bind me to a world like this.

“But though earth’s fairest blossoms die,
And all beneath the sky is vain,
There is a brighter world on high,
Beyond the reach of care and pain.”

His determination was to overtake the Zion and sail to that blissful land, or perish in the effort to steer the Prayer. He now wholly relied upon God for help.

On reaching the Prayer, he cast overboard the Babylonish garment, the golden wedge, and everything which he had accumulated in Vain Glory. Then he got into the Prayer and said, “Come storm and care, disaster and pain : let life continue or

death ensue; I am resolved to reach the Zion." He bent his knees as Charity had instructed him many years before, and, with the incentive of death to prompt him to action, the oars were plied to the Prayer with almost superhuman effort, when, lo! an unseen Hand pushed him through the mud, and joyfully did he sail with great rapidity in pursuit of the Zion.

Pilgrim now said, "The Spirit of the Lord God is upon me. He has given unto me beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness." (Isaiah lxi. 1, 3.)

In a short time Pilgrim found himself again with his wife and sons and friends aboard the Zion, Heaven bound.





CHAPTER VII.

FAITHFUL, AND CONVERT IN VANITY ISLAND
CASTLE. THEY ARE BROUGHT TO
TRIAL, BEFORE DECEIT.

AFTER Pilgrim had reached the Zion, he had many unpleasant thoughts relative to the proposed attempt of his sons to go in search of him aboard such a dangerous vessel as the Backslide. Said he to Mrs. Pilgrim :

“If our sons had undertaken such a perilous voyage, they beyond a doubt would have been lost ; for the majority of the

Backsliders perish. I have heard Messiah say, 'It is impossible for those who were once enlightened, and have tasted the good word of God and the power of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh and put Him to an open shame.' (Hebrews vi. 4-6.)

"My dear wife, if our sons had undertaken such a hazardous voyage on my behalf, and had perished in some tempest or terrific storm, or were slain by pirates, or fell victims to ferocious sea-monsters, a burden of sorrow would have been upon me for life."

The conversation between Pilgrim and his wife was interrupted by the great Commander, who told him that he had egregiously sinned, "First, by lagging behind the Zion; secondly, by breaking the commandment which says, 'Thou shalt not covet.' You did covet in the act of trying to carry with you, from the land of Vain Glory, a sinful garment, a golden wedge, and many flowers and fruits."

"I had thought of bringing them for sacrificial purposes," said Pilgrim.

"Behold, to obey is better than sacrifice," said Messiah.

Pilgrim then said, "I have greatly sinned, and I pray Thee to forgive me."

Messiah's reply was "You have stained the beautiful robe which I gave you, with the juicy fruits of Vain Glory, and now you come to Me for pardon. Did I not tell thee to keep thyself unspotted from the world?" (James i. 27.)

Pilgrim now began to weep and say, "Lord, I am not worthy to live. Thou hast honored me with the title of *Captain*, and I deserve nothing more than the mean title of *rebel* and banishment from Thy peaceful presence."

On saying this, he fell in prostration, when, lo! Messiah took him up into His arms most affectionately and pressed him to His bosom, as a mother would her innocent babe. After this Messiah washed his robe until it was whiter than snow, "so as no fuller on earth could white it."

Saying the least of him, Pilgrim was a

great and good man. His life was distinguished by many noble traits of Christian character. We will see him again just before the landing of the Zion. I would like to tell my readers something more about this valorous man, but time would fail me. We now must turn our attention to Faithful and Convert.

Those men distinguished themselves as evangelists. The former was mighty in prayer, while the latter was an unexcelled pulpit orator. One day, while the Zion was passing the lee of a certain island, they beheld from deck much honey protruding from the trees along the shore. So they said one to another, "Let us dwell upon this island awhile and rest ourselves, and eat some of this fine honey which this goodly land affords." "And they saw that rest was good and the land was pleasant, and bowed their shoulders to bear, and became servants unto tribute." (Gen. xlix. 15.)

They landed upon the island by means of a little vessel, called the Ease. After they had disembarked and tied up their boat, they began to partake of the honey.

Now it was sweet and palatable at first, but afterward it was bitter to the stomach. They were greatly delighted with the island at first; but the honey made them quite sick, insomuch that they sought to enter their little vessel and without further delay board the Zion. It now was dark, and they sought in vain to find the Ease. At last it became evident to them that, unless they became quiet, wild beasts would prey upon them; for by this time the island was vociferous with the howling of wolves, the roaring of lions, and the shrieking of tigers. So they crawled under some bushes, and, like twins, placed their arms around each other; but they found no sleep to their eyes until almost the dawn of day, by reason of their bewilderment and sickness, and for fear of the ferocious beasts that were prowling all around them. While they lay in their sleeplessness, they dared not speak audibly to each other.

Now one whispered to the other: "How silly we were to stop here. The honey that was protruding from the trees, which we saw to-day, was dear honey to us,"

“Yes,” said the other; “it proved to be a snare to us, and I fear that we never will escape from this place with our lives.”

Toward the break of day it came to pass that they fell asleep. In their sleep they dreamed of being aboard the Zion, sailing to the blissful land, where no ferocious beasts ever roam, and where no night is ever known, and wanderings are no more. As they thus slept and dreamed of the glory-land, they were aroused by a party of savage-looking men, who had gleaming swords in their hands. They were now taken to a castle and thrust into the inner prison.

“Ah, where are we now?” said Faithful in great excitement.

“I hardly know,” said Convert, “where we are. I surmise that we shall perish here. What a pity that we suffered ourselves to be enticed yesterday.”

“A little honey,” said Convert, “has placed us in quite gloomy circumstances. But let us, in the event that we are brought before the rulers of this island, show ourselves true to the cause of Messiah, and,

if needs be, let us prove our faith and loyalty to Him by the shedding of our life's blood."

"Very well," replied Faithful; "for I read in my Bible, 'He that loseth his life for My sake shall find it.' I wonder, Brother Convert, what this island is called; for surely it must be located on the chart."

Then Faithful and Convert searched the chart that had been given them, and found that it was Vanity Island.

At this moment there came down to the castle some officers and marched the prisoners to the palace of the king, whose name was Deceit. Now I saw them halt along as if they were being led to the gallows. On entering the palace of the king they were set down before the judgment-throne, and were addressed as follows:

"I understand that you two men were caught upon my dominions, and your business there I know not. Before we shall enter into the details of your trial, I shall read in your hearing a few points of law."

King Deceit opened his book and read as follows:

“When any foreigner lands upon the shores of Vanity Island, he shall not be guiltless unless he has a permit from the king. If he be captured either asleep or awake and brought before his majesty, he shall be punished according to Section 8.”

Deceit now took off his spectacles and wiped them and put them on again, and began to turn leaf after leaf, until he found Section 8, and read as follows:

“If the aggressor does nothing more than to merely land upon Vanity Island without the king’s consent, he shall receive forty stripes save one. . But if the intruder eats any of the honey that exudes from the trees of this lovely island, he shall be chastised as above stated and fined one hundred dollars. Further, if he pays not the fine that is imposed, he shall be thrust into prison until he has paid the last farthing.”

After reading the law, King Deceit said:.

“Such is the revealed law relative to intruding upon my Master Satan’s rights. I would have you intruders to know that this island is under tribute to Emperor Satan, and I am appointed by his majesty as petty

sovereign over this island. It is optional with me whether the written law is strictly adhered to or not. I can sign the death-warrant of any intruders, if I have a mind to, and lay the law aside. This liberty has been granted me by the emperor. I will not be ready to propound to you any questions to-day; therefore I order you to be taken back to the castle until I send for you."

Then were Faithful and Convert taken to the castle again, and the jailer was charged to keep the prisoners in all safety; "who, having received such a charge, thrust them into the inner prison and made their feet fast in the stocks." (Acts xvi. 24.) There was no light to chase away its poisonous vapor and drive away its dreary darkness. Faithful and Convert discovered many human skulls and bones scattered over the dungeon.

"I suppose," said Faithful, "that we will never be delivered from this place, but we shall die here. Our bones, no doubt, will be added to the many human bones that we see around us."

“This island,” said Convert, “has been the destruction of many Zionists. ‘I did but taste a little honey, with the end of the rod that was in mine hand, and lo, I must die!’” (I. Samuel xiv. 43.)

“Yes,” said Faithful, “we read of King David getting into this humble place. He says, ‘I cried unto the Lord with my voice; with my voice unto the Lord did I make my supplication. I poured out my complaint before Him; I showed before Him my trouble. . . . Attend unto my cry, for I am brought very low; deliver me from my persecutors, for they are stronger than I. Bring my soul out of prison, that I may praise Thy name. I waited patiently for the Lord, and He inclined unto me and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock and established my goings’” (Psalm cxlii. 1, 2, 6, 7; xl. 1, 2.)

Then Convert said, “I never knew, Brother Faithful, what it really meant, when I read what you have just quoted concerning David, until now. But I now realize it all, to the bitterness of my soul.”

Faithful and Convert had quite an unpleasant time of it while in the castle of Vanity Island. They neither ate, drank, nor slept, and they suffered no little pain by reason of their feet being in the stocks. The day and night seemed quite long to them. About the dawn of the day the next morning, Convert said to Faithful,

“How is it with you, brother, this morning?”

“I am faint and sick in body,” said Faithful, “but calm and peaceful in spirit and happy in mind.”

Now, shortly after the sun was up, they were sent for to appear before the king, to give an account of themselves. Then were their feet taken from the stocks, and they were lifted from the dungeon into light once more ; but they knew not, as they were being marched from the castle to the palace of the king, but what that day would put an end to their lives. How I pitied them as they went faltering along toward the palace, not knowing whither they went.

On being brought before Deceit the second time, he said to them :

"I am now ready to propound to you some questions, which I charge you to answer.

"Whence come you?"

"We are from the city of Wickedness," replied the men.

"Whither are you going?"

"We are going to the Celestial City."

"What are your names?"

"Our names at the first were Unbelief and Infidel, but now are Faithful and Convert."

"Do you know Emperor Satan?"

"Yes, we have some knowledge of him; he resides in our native city."

"What is your business here on this island of mine?"

"We got out of our way, and, on seeing the country, concluded that we would land here, being ignorant of your majesty's immigration laws."

"Did you eat any of the honey that you saw exuding from the trees on the shore of this island?"

Now the men hardly knew what reply to make to this question; for they desired to tell the truth, but feared that this time the

truth would be more ill with them than falsehood. However, they could not frame a lie and have a good conscience; so they replied as follows:

“We did not know that it was against your laws for us to touch this island without your consent. Surely we did not mean to injure you. We with a rod just took a little honey; but we knew not that it was forbidden.”

“The ignorance of the law excuses no man, and you are guilty,” said Deceit. “I now propound to you the seventh and last question: Do you belong to the Zion and are you loyal to Messiah?”

Now I saw that Faithful and Convert knew not how to answer this question. They reasoned to themselves as follows: “If we make answer in the affirmative, it may prove ill with us; but has not Messiah charged us to ‘lie not’?” In the meantime, while hesitating, Faithful whispered to Convert, that “This is the catch question, and the king has reserved it unto the last, and I fear our answer to this question will decide our fate.”

Then said Convert, "Let us tell the truth ; for it is written that 'A faithful witness will not lie.' 'The truth shall make you free.'"

Now, after some little silent hesitation on Faithful's part, he said, "Let us, Brother Convert, tell the truth in defiance of death or anything else."

Then the prisoners boldly told Deceit that they did belong to the Zion, and, to the best of their ability, they were loyal to Messiah. The king was confounded at their bold reply ; for he had hoped that they would tell him a falsehood, and in that event the law of the island was such as to condemn them to death ; for it is written in the law of Vanity Island, "All Zionists who lie to the king shall be put to death."

Now the king, failing in his purpose, said to the prisoners, "You are guilty of two things in the eyes of the law : first, for landing upon these shores without the king's consent ; and second, for eating of the honey of the island." Then said Deceit to Faithful and Convert, "The penalty of your offense demands, first, that you

shall be beaten with forty stripes save one; second, that you shall each be fined one hundred dollars; and third, that you shall be banished from the island. I am glad," said the king, "to inform you, that, at the last session of the Senate which convened in Wickedness, the eighth section of this code was modified with a proviso. Now let me read to you the proviso: 'If the aggressor will swear eternal allegiance to Emperor Satan, chastisement and fine will be averted.' You now may have the benefit of this proviso. Will you give up your voyage to the Celestial City and throw off your allegiance to Messiah and swear eternal allegiance to Satan? If so, come now forward and be sworn."

Poor fellows, how I pitied them as they viewed the lash that was to lacerate their backs, in the event they did not comply with the proviso. Then was there again some hesitation on their part. In the meantime they considered the matter well. To give up the Zion they could not do.

Faithful now said to Convert, "Dear brother, to swear allegiance to Satan means

to give up the Zion, to denounce her lovely Commander ; it means to forfeit Heaven. We cannot afford to do this for the sake of our lives."

Deceit now did his utmost to induce Faithful and Convert to swear allegiance to the emperor. He tried to scare them into measures by threatening their lives. But they bravely told him, "To die is gain."

Deceit also tried to bribe them by offering them large sums of money, if they would swear allegiance to Satan. But their reply was that they would not do that for the consideration of any sum of money — "yea, not for much fine gold."

The king then proposed to put them in authority, and to appoint them to represent his court in Wickedness, in the presence of his Majesty Satan, if they would bow the knee to him. But this proposition was not accepted.

Deceit then offered to make them rulers over many islands and countries, and give them thrones and dominions, and to put crowns upon their heads and coronets upon

their brows. But not for the sake of royalty did they consent to worship Satan.

King Deceit, being now completely baffled, commanded that they should be beaten without mercy. Their shirts were removed, and Giant Hard Heart, a half-brother to the king, and Sergeant Persecution laid upon the naked backs of Faithful and Convert many stripes, beyond the prescription of the law of Vanity Island, insomuch as to cause the blood to flow profusely; but none of these things moved them. While they were receiving this wretched treatment, the mean islanders jeered and wagged their heads, saying, "So be it unto all Zionists." But the prisoners sang praises, and thanked God that they were worthy to suffer for His sake, saying, "Through much tribulation we must enter into the kingdom of God. We glory in tribulations, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us."

After they had left off beating Faithful

and Convert, Deceit said, "Now pay your fine, which is one hundred dollars each, and flee from this island in all haste, or your lives will be taken. In case you are not able to pay your fine, you shall be cast into the castle and become food for worms."

Now Convert took out of his pocket his purse, and began to count his money, when, lo, he had not so much as a hundred dollars. "What shall I do?" said he to Faithful; "for I can't pay my fine."

Then Faithful told him that he would pay whatever he lacked; for it is written, "Bear ye one another's burdens, and so fulfill the law of Christ."

"How much do you lack of having enough to pay your fine, my brother?" said Faithful.

"Twenty-five dollars," responded Convert.

Then did Faithful give to Convert the needed money, and so they both paid their fines and took their departure. As they went away, Convert said,

"I thank you, Brother Faithful, a thousand times, for helping me; for if you had

not done this, I would have died in the fearful dungeon.”

Faithful replied as follows: “Brother, the Bible tells us, ‘Whosoever hath this world’s goods, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?’ And that ‘Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, and have not charity, I am nothing.’”

And now I saw, when Faithful and Convert got down to the beach, that, to their delight, Boanerges came along with a vessel called the Gospel, and took them aboard, and they went on their way rejoicing.

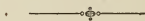




CHAPTER VIII.



THE LANDING OF THE ZION.



As the Gospel overtook the Zion, there was much joy manifested on board over the return of Faithful and Convert. After the merriment of the Zionists ceased, Messiah took some soothing ointment and mollified the "wounds and bruises" of the maltreated men; for they had not "been closed, neither bound up, neither mollified with ointment."

There were also given them bread and wine, and the men were greatly strength-

ened, and it was not long until they were healed of all their stripes. They were more devout in the future, being efficient in the stations of life in which they were called.

Messiah now, in the presence of all His people, made the following remarks:

“My beloved children, hearken unto Me. We are far advanced on the voyage to Heaven. I rejoice that there are so many aboard the grand old ship of Zion. You have had many conflicts along the way, but have overcome them all through Him that loved you. In a short time the Zion will reach the land, and anchors will be cast, and sails will be furled, and the voyage will be forever ended. No more shall you be exposed to the storms and difficulties of Time’s ocean. A few more conflicts, a few more swelling surges, and the land of glorious immortality will be reached, where conflicts never come and surges swell no more.

“You have had many afflictions and trials and sorrows and bereavements on this voyage ; but soon they will all be over, and God shall wipe all tears away, and you shall shine in glorious beauty, ‘as the stars

forever and ever.' Those loved ones of yours who were torn from your embrace during the storms of the past, you will soon meet again.

"In My Father's house are many mansions: if it were not so I would have told you. Blessed are they that do His commandments; for they shall have a right to the tree of life, and shall enter in through the gates into the city. The city has no need of the sun, neither of the moon, to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof. The streets of the city are pure gold, as it were transparent glass. In the midst of the streets of the city, and on either side of the river of life, is there the tree of life, which bears twelve manner of fruits, and yields her fruit every month; and the leaves of the tree are for the healing of the nations. I am Alpha and Omega, the beginning and the end, the first and the last."

I saw now, when Messiah had finished His address, the Zion entered a place called the Damps, by reason of the darkness of

the water and the heaviness of the atmosphere. The waves also ran high here, and the Zion was enveloped in darkness, inso-much that the people could not see any distance before them. But I saw that the Commander could see forward into light.

Faithful, on seeing that darkness had spread her sable wings all about the vessel, remarked to Convert :

“How glad I am that we are now safely housed aboard the Zion, and are not left to the uncertainty of any open vessel, such as the Lukewarm, the Backslide, the Ease, the Formality, or the Human Creed ; for we would perish while struggling in this dreary darkness.”

The darkness became more and more intense “upon the face of the deep.”

“Many years ago,” said Convert, “the Patriarch Abraham passed this way, and he speaks of it as ‘a horror of great darkness’ which fell upon him. (Genesis xv. 12.)

“Job represents this place as ‘a land of darkness, as darkness itself, and of the shadow of death, without any order, and where the light is as darkness.’ (Job x. 22.)

“Paul, in passing through this place, says, ‘neither sun nor stars in many days appeared, and no small tempest lay on us.’

“Solomon admonishes that the necessary preparation should be made before the terror of this dark tide is entered: ‘Remember now thy Creator in the days of thy youth, while the evil days come not, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars be darkened, nor the clouds return after the rain.’” (Eccles. xii. 1, 2.)

Soon after the Zion entered the Damps, the tempest began to beat upon her, and billows began to surge against her sides in a violent manner, which added greatly to the distress of all on board. The vessel was tossed to and fro by the wind and waves, insomuch as to create much sickness; and I heard some of the Zionists murmur; but none regretted that they had ever set sail for Heaven.

I saw that the sickness of the Zionists was in proportion to their courage and faith. Pilgrim, wife, and sons, Faithful, Convert, Miss Humility, and many others

bore this trial with great fortitude. However, there were a few people, even when the Zion was so near the land, that had not the necessary fortitude and courage to bear this ordeal. Mrs. Fainthope, poor woman, died in spite of all that could be done. Also, Mr. Tepid fell into a swoon and yielded up the ghost. Mrs. Indifference, the widow of Captain Indifference, who was executed by order of the emperor of Wickedness, did not survive the sickness of the Damps. These feeble ones died when almost in sight of the Celestial City — not realizing that “the just shall live by faith.”

There was a watchman placed upon the Zion’s tower during the time of crossing the Damps. After many hours Convert interrogated him in the following manner:

“Watchman, what of the night?”

The reply was, “The morning cometh.”

This response of the watchman created joy on board. Cannons were fired, banners waved, and orchestra attuned in strains of melody, as a signal that morning was dawning. As the water began to grow silvery,

by reason of a grayish light, I heard the following chanted :

“‘Twill not be long, our journey here :
Each broken sigh and falling tear
Will soon be gone, and all will be
A cloudless sky, a waveless sea.”

The Zion, having sailed beyond the Damps, entered the Tranquil Bay. It now became evident to all aboard that land was near ; for birds of beautiful plumes were flying all about the ship, and flowers were seen floating upon the waters, while the air was filled with fragrance. The following lines were chanted in transporting strains :

“A sweet perfume upon the breeze
Is borne from ever vernal trees,
And flowers that never fading grow
Where streams of life forever flow.”

The following conversation was now entered into by Pilgrim and Steadfast :

“We are very near the Celestial City,” said Steadfast.

“Yes, Brother Steadfast,” replied Pilgrim.

“Our strongest trials now are past,
Our triumph is begun,
I know we’re nearing the holy ranks
Of friends and kindred dear;
For I brush the dews on Jordan’s banks,
The crossing must be near.”

“How is it with you?” inquired Steadfast of Pilgrim.

The reply was, “I realize perfect triumph.
The best of all is, God is with us.”

“What are all the trials and storms of the past,” said Steadfast in great ecstasy, “when compared with what I now realize? O Heaven, how glorious thou art!”

Pilgrim now interrogated the watchman as follows :

“Watchman, tell me, does the morning
Of fair Zion’s glory dawn?
Have the signs that mark His coming
Yet upon the ocean shone?”

“Pilgrim, yes; arise, look round thee:
Light is breaking in the skies.
Spurn the unbelief that bound thee:
Morning dawns,—arise, arise!
See the glorious light ascending
Of the grand Sabbatic Year.”

“Watchman, yes; I see, just yonder,
Canaan’s glorious heights arise;
Salem, too, in peace and grandeur,
Towering ’neath her sunlit skies.”

“Pilgrim, in that golden city,
Seated on the jasper throne,
Zion’s King, arrayed in beauty,
Reigns in peace, from zone to zone,
There, on verdant hills and mountains,
Where the golden sunbeams play,
Purling streams and crystal fountains
Sparkle in eternal day.
Pilgrim, see! the light is beaming
Brighter still upon the way;
Signs through all the sea are gleaming,
Omens of the coming day.”

I saw now that the Zion was passing
through enchanted waters, and all aboard
were exuberant in spirit, as the shore ap-
peared in view. In rapture of joy did the
Zionists sing:

“Land ahead, its fruits are waving
O’er the fields of fadeless green.”

The Celestial City could now be seen.
Her towering spires and shining gates and

burnished walls and golden streets flashed in the light of endless day.

Now there was an innumerable company of shining ones standing at the wharf, waiting the Zion's arrival.

"Who are these?" inquired Convert.

An angel replied, "These are they who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

Many of the Zionists thought of reaching the wharf without any further difficulty; but they had overlooked an ocean current which crossed the Zion's path at the terminus of the Tranquil Bay. This current, as viewed from the deck, appeared like a distant mountain, black as ebon. As the Zion neared the current, everything seemed to be dreary, and the people aboard feared greatly.

"What is that?" was the inquiry of many.

"That is an ocean current, which must be crossed before any can enter Heaven," Messiah answered. "The dark current is called Death. All from Adam down to the

present have crossed it, save Enoch and Elijah."

Now when the Zionists saw that the current of Death must be crossed before land was reached, they took courage and said,

"Messiah will steer us through safely.

"Roll on, dark stream :

We dread not thy foam :

The pilgrim is longing

For home, sweet home."

All of a sudden the vessel plunged into the current, and it became intensely dark to all on board. A violent tempest beat upon the ship, and waves dashed against her sides, insomuch that some said,

"I fear! I fear!"

But the Ship-master said,

"Fear not; for I am with thee. Oh be not dismayed. Be of good cheer."

The Zionists now became happy. They sang, shouted, and triumphed. Pilgrim, on gazing toward the shore, exclaimed,

"Thy will be done. All is well! All is well!

As the Zion was being tossed hither and

thither by the surging waves of Death, the passengers became quite chilly, and I heard a young lady ask if it were snowing. At first the hands and feet grew cold and numb; then the cheek grew pale and the tongue would falter; finally, the body became cold and stiff, and the heart ceased to beat.

I saw now that the Zion passed through the current and entered the Blissful Harbor. The waters become placid and sparkling. Golden sands became perceptible beneath, glittering towers and shining shores were just beyond, and cloudless skies smiled above.

The Zion now arrived in full view of Heaven's wharf. Multitudes of shining ones were on shore, waving banners. The sound of heavenly voices wafted over the breeze, bringing a happy welcome to the passengers, who now stood on deck, viewing the shining shore. At this moment thousands of kerchiefs waved in token of greeting, while the golden sky became full of celestial music.

"I see my darling daughter," exclaimed

Mrs. Pilgrim, "who left me many years ago. Many tears have I shed in bitter bereavement, as I thought of her during the past. Ah! there she stands at the beautiful gate, waiting and watching for me."

"Oh look! how beautiful!" exclaimed Steadfast transportingly. "Twenty years ago I, a wretched sinner, stood by my darling wife as her life was ebbing out. Well do I remember how she took my hand in hers and said, 'My dear husband, I now must leave you. Will you promise to meet me in Heaven?' After some hesitation my reply was, 'I will, God being my Helper.' In confirmation of the promise I made her, my arms embraced her and my tears moistened her deathly cheeks. Well do I remember how her tongue faltered as she uttered the bitter 'FAREWELL.'

"I have been twenty years on the way, but, glory to God, I am coming to land to meet my darling Lizzie."

"I was left an orphan upon the bosom of a cold-hearted world," said Miss Humility. "Many storms I have experienced, and

many hardships have I endured, upon the stormy deep,—‘in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.’ Hosanna to Zion’s Commander! for steering me safely through all the dangers of the past, and bringing me safe to land, that I may meet with my sainted mother where dangers are not, and sorrows never come, and partings are no more. *Mother! home! Heaven!*”

The Misses Firmness clapped their hands in great ecstasy and said, “Dear father has come to the wharf to meet us.”

I heard many more such exclamations of greeting; but time would fail me even to mention them.

The Zion now pushed alongside the wharf, and the voyage was ended. Never was there such a happy meeting and greeting of loved ones since the world was created. Angels cheered and trumpets sounded. “Music,

with her silver sound" and swelling numbers, rolled harmoniously, insomuch as to make Heaven vocal with her strains of praise, while "all the sons of God shouted for joy." The accent, "*Home! home! home!*" was enough to ravish the soul.

Sometimes I bowed my head and wept; sometimes I laughed, as I stood up in the enchantment. The effect was so overpowering at times that I felt I could not endure it. At last I shouted:

"I cannot, I cannot forbear
These passionate longings for home.
Oh, when shall my spirit be there?
Oh, when will the messenger come?"

"Whether in the body or out of the body, I cannot tell: God knoweth." After this I heard a voice, saying:

"Come, ye blessed of My Father; inherit the kingdom prepared for you from the foundation of the world."

Now I saw that Messiah conducted the Zionists into a spacious hall, and arrayed them in exceedingly white raiment that outshone the sun; and said He, "this cor-

ruptible must put on incorruption, and this mortal must put on immortality."

There now "was silence in Heaven for the space of half an hour." After this did I see "of every tongue and kindred ten thousand times ten thousand and thousands of thousands" of the heavenly host march up toward the shining gates, amid the enraptured music of the skies.

Now did they all look alike. There was no difference between Methodists and Baptists, Presbyterians and Episcopalians; but they were all called the children of God.

Just before the gates were reached, I heard a voice saying,

"Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and let the blessed of My Father come in."

Suddenly the gates swung open wide, and all the "innumerable multitude" entered "in through the gates into the city." Over the gates was written: "The gift of God is eternal life through Jesus Christ the Lord."

As I looked in after the throng, I saw that the streets were of gold. At this mo-

ment the gates were closed, and I could neither see nor hear anything more. I wished that the time of my departure was at hand ; yet, resigned to God's will, "all the days of my appointed time will I wait till my change come."



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